
THE

MONTHLY EPITOME,

FOR DECEMBER, 1803.

CXXIV. *An Essay on the Principle of Population; or, a View of its past and present Effects on human happiness, with an Inquiry into our Prospects respecting the future Removal or Mitigation of the Evils which it occasions. A new edition, very much enlarged.* By T. R. MALTHUS, A.M., Fellow of Jesus College, Cambridge. 4to. 600 pages. Johnson.

THIS is a new edition of a work very much enlarged: it is now divided into four books. The first states the checks to population in past times; the second, in modern Europe; the third, of expedients, as they affect the evils arising from population; and the fourth, future prospects of the removal of those evils. The work is curious, and of a singular complexion. Being not strictly a new publication, we must refer the reader to a perusal of the whole; but shall transcribe the concluding chapter.

“ CHAP. XII.

“ *Of our rational expectations respecting the future improvement of society.*

“ In taking a general and concluding view of our rational expectations respecting the mitigation of the evils arising from the principle of population, it may be observed, that though the increase of population in a geo-

metrical ratio be incontrovertible, and the period of doubling, when unchecked, has been uniformly stated in this work rather below than above the truth, yet there are some natural consequences of the progress of society and civilization which necessarily repress its full effects. There are, more particularly, great towns and manufactures, in which we can scarcely hope; and certainly not expect, to see any very material change. It is undoubtedly our duty, and in every point of view highly desirable, to make towns and manufacturing employments as little injurious as possible to the duration of human life; but, after all our efforts, it is probable that they will always remain less healthy than country situations and country employments; and, consequently, operating as positive checks, will diminish, in some degree, the necessity of the preventive check.

“ In every old state it is observed, that a considerable number of grown-up people remain for a time unmarried. The duty of practising the common and acknowledged rules of morality during this period has never been controverted in theory, however it may have been opposed in practice. This branch of the duty of moral restraint has scarcely been touched by the reasonings of this work; it rests on the same foundation as before, neither stronger nor weaker; and knowing how incompletely this duty has hitherto been fulfilled, it would cer-

tainly be visionary to expect any very material change for the better, in future.

"The part which has been affected by the reasonings of this work is not, therefore, that which relates to our conduct during the period of celibacy, but to the duty of extending this period till we have a prospect of being able to maintain our children. And it is by no means visionary to indulge a hope of some favourable change in this respect; because it is found by experience, that the prevalence of this kind of prudential restraint is extremely different in different countries, and in the same countries at different periods.

"It cannot be doubted, that throughout Europe in general, and most particularly in the northern states, a decided change has taken place in the operation of this prudential restraint, since the prevalence of those warlike and enterprising habits which destroyed so many people. In later times, the gradual diminution, and almost total extinction, of the plagues which so frequently visited Europe in the seventeenth and the beginning of the eighteenth centuries produced a change of the same kind. And in this country, it is not to be doubted, that the proportion of marriages has become smaller since the improvement of our towns, the less frequent returns of epidemics, and the adoption of habits of greater cleanliness. During the late scarcities, it appears that the number of marriages diminished; and the same motives which prevented many people from marrying during such a period would operate precisely in the same way, if, in future, the additional number of children reared to manhood from the introduction of the cow-pox, were to be such, as to crowd all employments, lower the price of labour, and make it more difficult to support a family.

"Universally, the practice of mankind on the subject of marriage has been much superior to their theories; and however frequent may have been the declamations on the duty of entering into this state, and the advantage of early unions to prevent vice, each individual has practically found it necessary to consider of the means of supporting a family, before he ventured to take so important a step.

That great *vis medicatrix reipublicæ*, the desire of bettering our condition and the fear of making it worse, has been constantly in action, and has been constantly directing people into the right road, in spite of all the declamations which tended to lead them aside. Owing to this powerful spring of health in every state, which is nothing more than an inference from the general course of the laws of nature, irresistibly forced on each man's attention, the prudential check to marriage has increased in Europe; and it cannot be unreasonable to conclude that it will still make further advances. If this take place, without any marked and decided increase of a vicious intercourse with the sex, the happiness of society will evidently be promoted by it; and with regard to the danger of such increase, it is consolatory to remark, that those countries in Europe where marriages are the least frequent are by no means particularly distinguished by vices of this kind. It has appeared that Norway, Switzerland, England, and Scotland, are above all the rest in the prevalence of the preventive check; and though I do not mean to insist particularly on the virtuous habits of these countries, yet I think that no person would select them as the countries most marked for profligacy of manners. Indeed, from the little that I know of the continent, I should have been inclined to select them as most distinguished for contrary habits, and as rather above than below their neighbours in the chastity of their women, and consequently in the virtuous habits of their men. Experience therefore seems to teach us, that it is possible for moral and physical causes to counteract the effects that might at first be expected from an increase of the preventive check; but allowing all the weight to these effects which is in any degree probable, it may be safely asserted, that the diminution of the vices arising from indigence would fully counterbalance them; and that all the advantages of diminished mortality and superior comforts, which would certainly result from an increase of the preventive check, may be placed entirely on the side of the gains to the cause of happiness and virtue.

"It is less the object of the present work to propose new plans of improv-

ing society, than to inculcate the necessity of resting contented with that mode of improvement which is dictated by the course of nature, and of not obstructing the advances which would otherwise be made in this way.

"It would be undoubtedly highly advantageous, that all our positive institutions, and the whole tenour of our conduct to the poor, should be such as actively to co-operate with that lesson of prudence inculcated by the common course of human events; and if we take upon ourselves sometimes to mitigate the natural punishments of imprudence, that we should balance it, by increasing the rewards of an opposite conduct. But much would be done if merely the institutions which directly tend to encourage marriage were gradually changed, and we ceased to circulate opinions and inculcate doctrines which positively counteract the lessons of nature.

"The limited good which it is sometimes in our power to effect is often lost by attempting too much, and by making the adoption of some particular plan essentially necessary even to a partial degree of success. In the practical application of the reasonings of this work, I hope that I have avoided this error. I wish to press on the recollection of the reader, that, though I may have given some new views of old facts, and may have indulged in the contemplation of a considerable degree of *possible* improvement, that I might not absolutely shut out that prime-cheerer hope, yet in my expectations of probable improvement, and in suggesting the means of accomplishing it, I have been very cautious. The gradual abolition of the poor laws has already often been proposed, in consequence of the practical evils which have been found to flow from them, and the danger of their becoming a weight absolutely intolerable on the landed property of the kingdom. The establishment of a more extensive system of national education has neither the advantage of novelty with some nor its disadvantage with others to recommend it. The practical good effects of education have long been experienced in Scotland; and almost every person who has been placed in a situation to judge has given his testimony, that education appears to have a

considerable effect in the prevention of crimes * and the promotion of industry, morality, and regular conduct. Yet these are the only plans which have been offered; and though the adoption of them in the modes suggested would very powerfully contribute to forward the object of this work, and better the condition of the poor, yet if nothing be done in this way, I shall not absolutely despair of some partial good effects from the general tenour of the reasoning.

"If the principles which I have endeavoured to establish be false, I most sincerely hope to see them completely refuted; but if they be true, the subject is so important, and interests the question of human happiness so nearly, that it is impossible that they should not in time be more fully known and more generally circulated, whether any particular efforts be made for the purpose or not.

"Among the higher and middle classes of society, the effect of this knowledge would, I hope, be, to direct without relaxing their efforts in bettering the condition of the poor; to shew them what they can and what they cannot do; and that, although much may be done by advice and instruction, by encouraging habits of prudence and cleanliness, by occasional and discriminate charity, and by any mode of bettering the present condition of the poor which is followed by an increase of the preventive check; yet that, without this last effect, all the former efforts would be futile; and that, in any old and well peopled state, to assist the poor in such a manner as to enable them to marry as early as they please and rear up large families, is a physical impossibility. This knowledge, by tending to prevent the rich from destroying the good effects of their own exertions,

"* Mr. Howard found fewer prisoners in Switzerland and Scotland than in other countries, which he attributed to a more regular education among the lower classes of the Swiss and the Scotch. During the number of years which the late Mr. Fielding presided at Bow-street, only six Scotchmen were brought before him. He used to say, that of the persons committed the greater part were Irish. Preface to vol. iii. of the Reports of the Society for bettering the Condition of the Poor, p. 32.

and wasting their efforts in a direction where success is unattainable, would confine their attention to the proper objects, and thus enable them to do more good.

"Among the poor themselves, its effects would be still more important. That the principal and most permanent cause of poverty has little or no relation to forms of government or the unequal division of property, and that, as the rich do not in reality possess the power of finding employment and maintenance for the poor, the poor cannot, in the nature of things, possess the right to demand them, are important truths, flowing from the principle of population, which, when properly explained, would by no means be above the most ordinary comprehensions. And it is evident, that every man in the lower classes of society who became acquainted with these truths would be disposed to bear the distresses in which he might be involved with more patience; would feel less discontent and irritation at the government and the higher classes of society on account of his poverty; would be on all occasions less disposed to insubordination and turbulence; and if he received assistance, either from any public institution or from the hand of private charity, he would receive it with thankfulness, and more justly appreciate its value.

"If these truths were by degrees more generally known, which in the course of time does not seem to be improbable, from the natural effects of the mutual interchange of opinions, the lower classes of people, as a body, would become more peaceable and orderly; would be less inclined to tumultuous proceedings in seasons of scarcity; and would at all times be less influenced by inflammatory and seditious publications, from knowing how little the price of labour and the means of supporting a family depend upon a revolution. The mere knowledge of these truths, even if they did not operate sufficiently to produce any marked change in the prudential habits of the poor with regard to marriage, would still have a most beneficial effect on their conduct in a political light; and undoubtedly one of the most valuable of these effects would be, the power that would result to the higher and middle classes of society of

gradually improving governments,* without the apprehension of those revolutionary excesses, the fear of which, at present, threatens to deprive Europe even of that degree of liberty which she had before experienced to be practicable, and the salutary effects of which she had long enjoyed.

"From a review of the state of society in former periods, compared with the present, I should certainly say, that the evils resulting from the principle of population have rather diminished than increased, even under the disadvantage of an almost total ignorance of their real cause. And if we can indulge the hope that this ignorance will be gradually dissipated, it does not seem unreasonable to expect that they will be still further diminished. The increase of absolute population which will of course take place will evidently tend but little to weaken this expectation, as every thing depends upon the relative proportions between population and food, and not on the absolute number of people. In the former part of this work it appeared, that the countries which possessed the fewest people often suffered the most from the effects of the principle of population; and it can scarcely be doubted, that, taking Europe throughout, fewer famines and fewer diseases arising from want have prevailed in the last century than in those which preceded it.

"On the whole, therefore, though our future prospects respecting the mitigation of the evils arising from the principle of population may not be so bright as we could wish, yet they are far from being entirely disheartening, and by no means preclude that gradual and progressive improvement in human society which, before

"* I cannot believe that the removal of all unjust grounds of discontent against constituted authorities would render the people torpid and indifferent to advantages which are really attainable. The blessings of civil liberty are so great, that they surely cannot need the aid of false colouring to make them desirable. I should be sorry to think that the lower classes of people could never be animated to assert their rights but by means of such illusory promises as will generally make the remedy of resistance much worse than the disease that it was intended to cure.

the late wild speculations on the subject, was the object of rational expectation. To the laws of property and marriage, and to the apparently narrow principle of self-love, which prompts each individual to exert himself in bettering his condition, we are indebted for all the noblest exertions of human genius, for every thing that distinguishes the civilized from the savage state. A strict inquiry into the principle of population leads us strongly to the conclusion, that we shall never be able to throw down the ladder by which we have risen to this eminence; but it by no means proves that we may not rise higher by the same means. The structure of society, in its great features, will probably always remain unchanged. We have every reason to believe, that it will always consist of a class of proprietors and a class of labourers, but the condition of each, and the proportion which they bear to each other, may be so altered as greatly to improve the harmony and beauty of the whole. It would, indeed, be a melancholy reflection, that, while the views of physical science are daily enlarging, so as scarcely to be bounded by the most distant horizon, the science of moral and political philosophy should be confined within such narrow limits, or at best be so feeble in its influence, as to be unable to counteract the increasing obstacles to human happiness arising from the progress of population. But however formidable these obstacles may have appeared in some parts of this work, it is hoped that the general result of the enquiry is such, as not to make us give up the cause of the improvement of human society in despair. The partial good which seems to be attainable is worthy of all our exertions; is sufficient to direct our efforts and animate our prospects. And although we cannot expect that the virtue and happiness of mankind will keep pace with the brilliant career of physical discovery, yet if we are not wanting to ourselves, we may confidently indulge the hope, that, to no unimportant extent, they will be influenced by its progress and will partake in its success." p. 604.

et: including *Memoirs of his near Friend and Kinsman, John of Gaunt, Duke of Lancaster; with Sketches of the Manners, Opinions, Arts, and Literature, of England in the Fourteenth Century.* By WILLIAM GODWIN.

(Concluded from page 579.)

HAVING in our last number furnished the reader with copious extracts, we shall now observe a greater brevity. Take the character of Wickliffe, the illustrious reformer.

"This celebrated reformer appears deeply to have meditated his plan, before he commenced his career. He attacked no mere out-posts of the church, as had been done by St. Amour, Fitzralph, and Grossteste. His conceptions were cast in a very different mould from those of the heretics of the preceding centuries. The extravagances of the Gnostics, the Manicheans, and a hundred other sects into which the church had been rent, were such as to have brought the name of innovation in doctrine into contempt. Had Wickliffe imitated their example, his efforts for reformation would have experienced a fate similar to their's.

"All that he taught was bold, manly, and strongly conceived, but perfectly simple. He opposed the supremacy of the pope. He saw no authority in reason or in Scripture, by which the referring the whole sovereign power over the church of Christ to one centre, the bishop and court of Rome, could be vindicated. He exposed in glowing colours the infinite multitude of usurpations which had grown out of this spurious principle. Penances, pardons, licences to infringe a positive institution, masses for the dead, and works of supererogation constituting a bank of merit to be arbitrarily disposed of for the benefit of the living, he held up to that contempt with which, employed as they were for occasions to the vilest abuses, they have been viewed by all sober men from his time to the present. He saw in them a traffic, rendering the court of Rome the most venal and unprincipled then existing on the face of the earth, and a means of slavery, reducing its votaries to a state of mind the

most feeble, pitiable, and abject. He did not scruple to denominate this mighty fabric of superstition Antichrist, and to affirm that the pope was that 'man of sin' of whom St. Paul and St. John prophesied in the sacred writings. The object toward which his desires were directed was, to vindicate every christian into 'the liberty with which Christ had made us free,' invigorated by enquiry and instruction, and accustomed to consult only his own judgment and conscience.

"The prelacy, such as he saw it in his times, was to Wickliffe another object of animosity and invective. Bishops, during the dark ages, had been gradually rising into the condition of temporal princes. They grasped the sword with that hand which should have been devoted to the crosier, and frequently exhibited themselves, cased in steel, in the midst of the field of war. They formed themselves into a close and well compacted incorporation, a principal object of which was, to resist the authority of the state, to hurl defiance to legislatures and kings, and to place the spiritual power superior to the resentment and control of the civil: at the same time, they were inattentive to the instruction of the people, and too often callous and indifferent to the decorum of their station. Recollecting the base purposes which it served, Wickliffe was an unrelenting enemy to the luxury and ostentation of the heads of the church. The object he had at heart was, the establishment of a preaching clergy, not the instruments of a foreign power, not debauched by opulence and state, but who, reviving in their own persons the simplicity and ingenuousness of the apostolic times, should feel no incentive to mislead and trample upon those whom they were bound to cherish, to instruct, and reform. He inveighed against the exemption of the priesthood from secular jurisdiction, and urged the necessity of putting them upon a footing with the rest of the community. He opposed the celibacy of the clergy, as founded in erroneous views of human nature, and as tending to draw them together into a party having no feelings in common with their fellow subjects and fellow citizens.

"Wickliffe was nevertheless a zealous advocate for the doctrines of pre-

destination and grace, and his creed tended to represent the Creator of the world as an arbitrary being, capriciously deciding upon the fates of mankind. In the leader of the honourable band of reformers, we must not expect to find a philosopher. If his soul had not been inspired with the fervours of zeal and enthusiasm, he never could have been the founder of a sect, the members of which were indiscriminately taken from every class in the community.

"But without regarding Wickliffe as the object of our unmingled admiration, it is easy to perceive, that his views were of the grandest sort, and that he was, substantially and eminently, the benefactor of mankind. He aimed at producing a revolution in the morals of his country and of Europe. For this purpose, he invited men to shake off the trammels of implicit faith and to judge for themselves. He instructed them to look beyond the outside of things. He taught them that they were to be acquitted or condemned, not by the censures, the excommunications, and absolutions, of another, but by their own character and actions. He pointed his satire against religious arrogance, ostentation, and venality. He recommended simplicity of judgment, plainness in conduct, and purity of heart.

"His creed was similar to that of Calvin, a gloomy doctrine, equally condemned by the understanding and revolting to the heart. But he gave a new impulse to the human mind. He called upon his fellow men to reject a faith which had been entailed upon them for ages. He bid them inspect, examine, and enquire. He invited them to apply the touchstone of a severe logic to every doctrine and practice, however sanctioned by length of prescription, which they were required to embrace. He gave them, as food for their reflections, not a few abstruse metaphysical subtleties, the amusement of the idle, but a discussion relative to questions of the utmost moment to their prosperity here and their felicity in an invisible world, and calculated to act upon all the passions of the soul. He broke the chains of superstition and pusillanimous terror under which Europe had so long groaned, and bade millions be free.

"Wickliffe was too nearly what has

since been understood by the term, a puritan. He did not sufficiently take into consideration some of the fundamental properties of the human mind. He did not enough regard man as the creature of his senses. He was too severely inclined to strip religion of its ornaments. Enthusiasm, founded upon abstractions alone, is a short-lived passion. It may be lively and operative in one generation, but it will subside into torpor in the next. In the ordinary and transient concerns of human life, we rarely feel a strong and permanent attachment but to what we see. In like manner, in religion, we can never have a system, uniform, genial, and nutritive of the purest affections and habits, without the solemnities of worship, the decencies of architecture, the friendly alliance of harmonious sounds, or the fragrance of delicious odours.

"Wicliffe's plan of attack upon the established church was, however, that which was probably best calculated for effect in the times in which he lived. The ideas of men in these times, as of the bulk of mankind in all ages, were gross. If he had endeavoured to ascertain the exact medium between the profuse magnificence of the church as then established, and the extreme of severe simplicity, and had recommended that alone, he would not have been understood. He would not have afforded to the minds of his contemporaries any thing sufficiently palpable for their grasp, nor have produced that shock and surprise which are necessary as the impulse to a revolution. The awful and apostolic plainness which he exhibited was indispensable to his success.

"Such was the man whose counsels were listened to by the king of Castille, and whose talents and acuteness were employed by him in the most important transactions. Such was the man who divided his favour with Chaucer; and we may reasonably believe, what the historians have concurred to report to us, that there was a considerable degree of friendship and attachment between the divine and the poet. It seldom happens that a man of so acute a mind, such a master of the human passions, and so popular and eloquent a declaimer, as Wicliffe, is void of relish for profane literature and the sallies of imagination

and invention. On the other hand we may be well assured that Chaucer had that comprehension of sentiment and exactness of observation which fitted him properly to estimate the merits of the fervent and austere reformer." vol. ii. p. 218.

Take also the progress of Wicliffe; it is well worth attention.

"A variety of circumstances now favoured the career of Wicliffe: the schism of the church, the countenance he had received from the great, and the open favour which his doctrines obtained from the multitude. The hierarchy of the church of England had attempted to suppress his principles, and had been found incompetent. In the interval which he thus obtained, the great reformer began seriously to meditate respecting the next enterprise in which he should engage. He would have deemed himself a criminal deserter from the cause of God and of truth, if he had suffered so favourable an opportunity to pass unimproved. He was not regardless of that great principle in mankind collectively considered, that in daring and difficult enterprises all pause is fatal; and that, if we would act successfully upon the passions, we must hurry on our adherents from point to point, continually reserving some new surprise, and from time to time resorting to this great instrument for keeping alive and exalting their fervour. Nothing can more strikingly illustrate the magnitude of Wicliffe's genius than the measures in which he now engaged.

"The first of these, which he had for some time meditated, and which must have cost him no inconsiderable period in the execution, was the translation of the Bible. The success of his efforts was fated to depend upon popular impression; and nothing could be more exactly adapted to his purpose than to lay before the whole people of England the materials which would enable them to judge between him and his antagonists. It was accident which had deprived the christian world of the power of consulting the volumes which contained the records of their religion. The language in which those volumes principally existed at present, the Latin, had insensibly become a dead language; even the arts of writing and reading had gra-

dually declined, and existed only in the possession of a few. But though this withholding of the key of knowledge from the public at large was at first accidental, the clergy were not slow to perceive their advantage in it. While the sacred writings were accessible to all, every man was in some measure his own priest. Now the clergy had every thing in their power. They might teach whatever they pleased, or was best adapted to their interests, without fear of contradiction. All astonishment, all mysteries, all menace, were at their disposal; and as far as the hopes of heaven and the fears of damnation had influence upon mankind, their empire was unbounded and absolute.

"No two things could be more forcibly contrasted than the religion of the holy catholic church and the religion of the New Testament—the one all pomp and decoration, a gigantic system of policy, such as the world had never seen, stretching its mighty arms over all christian states, terrifying the people and dictating to their rulers—the other, humble, naked, and undowered, its teachers without a roof to cover them, and its temper spiritual and abstracted from the temptations and advantages of this sublunary scene. The vulgar may, no doubt, be so trained as to find in every thing what their instructors dictate, to overlook contradictions, and to receive all absurdities as infallible truth. But for this purpose it is perhaps necessary that they should be accustomed from their infancy to the writings which are thus to be distorted, and that the sounds should be familiar before the sense can become a subject of enquiry. The sacred writings were now new to the christian flock of the English pale; and, illustrated by the commentaries of Wicliffe and his associates, would not slide upon the ear so quietly, without impression and animadversion, as they might otherwise have done.

"The preaching of Wicliffe and his coadjutors was one incessant labour, unacquainted with either rest or fatigue. They passed from parish to parish and from county to county, every where instructing, informing, and exhorting, all who would listen to their discourses. They were clad, we are told, in the coarsest attire, and travelled barefoot; circumstances designed to be emblematical of the holy simplicity of the doctrines they taught. Men came to mock them; but went away struck to the heart, overawed, humbled, and converted. It is notorious what effects were produced by the methodistical teachers of the eighteenth century. But the preachers of reformation at the time of which we treat were of a totally different class. They were masters of all the zeal and popular declamatory vein of their successors. Their zeal, however, was a deeper and more vigorous principle, as being combined with strong original powers of mind. At the same time that they arrested the attention and commanded the passions of the vulgar, they challenged the most refined to the contest, and it seems to be generally admitted that no one was found able to cope with them in the field of argumentation. Tho' the multitude are not qualified to be direct judges of the higher powers of intellect, and though they are often made the dupes of loquacious effrontery, yet there is something in true genius and sterling merit which, when skilfully employed for that purpose, will produce a more powerful and extraordinary effect even upon them, than ignorant assurance can ever reach." vol. ii. p. 379.

We meant to have added the character of Chaucer, with which this able work closes; but we have avoided extending the extracts, since we have other publications to bring forward, and would wish in the present number to study a degree of variety.

The head of Chaucer and the head of John of Gaunt, together with the supposed portrait of Chaucer found in the house in which Oliver Cromwell was born, at Huntingdon, are neatly executed, and must be gratifying to our curiosity.

CXXXVI. ELEMENTS OF GALVANISM, in Theory and Practice; with a comprehensive View of its History, from the first experiments of Galvani to the present time. Containing, also, Practical Directions for constructing the Galvanic Apparatus, and plain systematic Instructions for performing all the various Experiments. Illustrated with a great number of Copper-Plates. By C. H. WILKINSON.

(Concluded from page 602.)

WHEN a remedy is slow in its action, few persons possess the resolution to persist in the trial. They ought, on the other hand, to consider, that it is much safer that the change should be gradually effected than produced by violent means.

When one ear only is affected, it is not necessary to introduce the apparatus into the meatus of the other. In these cases, I have directed its passage through the affected ear, and to the hand on the other side. This is conveniently done by immersing the hand in a glass of water, in which the conducting wire is placed.

Application of galvanism to cases of weakness of sight and of amaurosis.

I wish it were in my power to speak so favourably of the effects of galvanism in complaints of the eyes as in those of the ears; but as yet I have not met with one successful case. I have tried it both in incipient amaurosis and in the completely formed gutta serena, without observing any favourable change whatever. In the application of this principle, I have adopted every possible mode, either suggested to me by others or conceived by myself, without having been enabled to reap any advantage. Although Graepengiesser has published several surprising instances of cures in the above complaints, still, from the variety of cases in which I have tried the galvanic influence for a period of several months, without having been so fortunate as to afford any relief, I now entertain but little hope of its efficacy in these cases. In chronic ulcerations of the eye-lids, I have been

more successful, by producing a change in the morbid action of the part. In one case of blindness, in which I applied galvanism for a considerable length of time, the patient laboured under old ulcerations of the legs, which, from the influence of the galvanism on the system in general, took a favourable turn, and were in a short time completely healed.

Influence of galvanism in spasmodic affections, and in cases where there is a defect of motion, or a want of action.

In involuntary actions of the muscles, I know of no remedy so efficacious as galvanism. In a contracted state of the fingers or hand, however violently the latter may be clenched, on the application of this principle for the space of a few minutes, it rarely fails to induce a relaxation. In cases of cramp, if of long continuance, and even of tetanus, or locked jaw, it has afforded relief in a short space of time. In contractions of the joints and in all cases of rigidity, it will be found a very advantageous stimulus, which will greatly contribute to the restoration of motion.

In the stiffness of the joints occasioned by the gout, it has come under my observation that the stimulus of galvanism, conjointly with the flesh-brush, has been attended by the happiest effects. It seems to give such a tone to the blood vessels as to render the circulation more vigorous. In this state of the disease such an effect is very desirable.

Perhaps in no case are the advantages of galvanism more sensibly experienced than in indolent tumours or scrophulous swellings, which have long remained stationary. By the influence of this principle, tumours of this kind have in a few days been brought either into a state of suppuration or resolution. Many swellings are of such a nature, that their removal by either of these means is desirable. I have frequently applied the galvanic principle with the utmost success in inguinal tumours, which had resisted every other curative intention. The obtuse aching sensation, generally attendant on these indolent tumours, is very speedily removed. In scrophulous affections of the neck, it has been found very beneficial.

"The continental practitioners mention some cases of its utility in enlargements of the prostrate gland. In such cases I have never made trial of it, since I have always been averse to the introduction of any metallic substance into the urethra, it being constantly productive of great uneasiness. This circumstance has not escaped the penetration of Mr. Home, from whom I have learned, that he has observed the introduction of a silver catheter to be invariably productive of more pain than a much larger sized catheter of elastic gum; and that he is persuaded of the existence of some irritating cause in metallic substances which cannot be referred entirely to their ductility. This appears to be the case with metallic bougies, which are always more distressing to the wearer than those manufactured from elastic gum. Since the discovery of the universality of the principle of galvanism, there can be no doubt but that the introduction of a metallic substance, which is never free from an alloy, constitutes a simple galvanic combination. On this principle its irritating cause is easily explained.

"Influence of galvanism in cases of mental derangement.

"So few are the means we possess to relieve those who unfortunately labour under intellectual derangement, that whatever presents the faintest prospect of success claims the attention of the practitioner. In the records of the medical application of galvanism, two remarkable instances of its good effects in maniacal cases have been adduced by Aldini. One of them afforded an instance of a gradual diminution of the energies of the mind, which ultimately sunk into stupidity; and in the other case, which was of a directly opposite nature, the system was in a state of violent excitement, and the patient raving and unmanageable.

"Melancholy madness is accompanied by an universal inactivity, a torpor in the vascular system, a paleness of the countenance, a coldness of the extremities, a contraction and shrinking of the skin over the whole of the surface of the body, a smallness and slowness of the pulse, a want of appetite, a deficiency of muscular force,

and a sensation of languor which overspreads the whole of the frame.

"These symptoms are the effects of the impression on the mind, whether it be occasioned by grief, sorrow, or fear, and fully demonstrate the reciprocal action and re-action which exist between the corporeal and vital parts. My very ingenious friend Mr. Haslam, in his observations on insanity, has, with a certain share of humour, ridiculed the idea of a disease of the mind. The great opportunities he has had to examine all the varieties of mental derangement, and the correct descriptions he has given of them, persuade me, notwithstanding, that he must be convinced of the actions of the vital principle being deranged in these diseases.

"The opinions of the above physiologist border on materialism. He supposes, with Priestly, that matter may be so arranged and organized as to be able to think. This persuasion, according to him, derives some support from the diseased appearances of the brain; and to organic affections of this nature he ascribes the incorrect association of ideas.

"If such were in reality the case, the same state of derangement ought to accompany similar appearances of the brain; but the cases which Mr. Haslam has adduced prove the contrary.

"What the principle of life is, our limited faculties do not allow us to ascertain. All we know is, that there is an active something which does not possess the properties of matter, and that all its laws and actions are peculiar to itself. To suppose that matter should, by any state of exility, be capable of simple sensation, would be as difficult as to conceive that mites are the result of a fortuitous arrangement of caseous particles; or that the elephant is the chance offspring of the wood he inhabits.

"In cases of mental derangement originating from the passions of grief, sorrow, or religious fear, and in which the system has sunk into apathy and dulness, the stimulus of galvanism, affords some prospect of success, more especially if the patient be not advanced in years. It is in general supposed, that deranged persons require the action of more powerful stimuli on their respective organs than per

sons in a state of sanity. Mr. Haslam has however proved, that a difference is not requisite in the doses of medicines administered to them; although it has been usually remarked, that they suffer less from operations performed upon them than other individuals.

"In one of the cases Aldini has described, he employed a pile consisting of eighty pairs of silver and zinc plates. Its application was directed through the upper part of the head, one of the hands being placed in a glass of salt and water. At the end of two or three days, the patient smiled, as if to denote that the sensation was pleasurable. After a few days had elapsed, the head was shaved above the frontal sutures and moistened with salt and water. The galvanism having been directed for several days through this part, in a little time the patient recovered.

"From the effects I have noticed in the application of galvanism to the brain, I should not be induced to employ at the commencement such a series of plates as the above. It is better to be slow and gradual in augmenting their number than to subject the brain to too violent an action.

"In the species of delirium which is termed hypochondriasis, in which a number of symptoms evincing a deranged state of bodily health occur, before any alienation of reason takes place, the stimulus of galvanism promises considerable success. The symptoms indicate a disordered state of the stomach and intestines, flatulency, a sensation of suffocation, and an acidity, connected in general with a costive habit. In this case, gentle shocks of galvanism, sent through the stomach and diaphragm, may tend to correct these morbid actions.

"In the distressing complaints to which females are so very subject, and which are usually termed nervous head-achs, attended by a violent oppressive sensation over the eyes, together with nausea, and an almost entire inability of motion, I have derived the greatest advantage from the employment of galvanism, by directing the power of about a dozen plates through the temples.

"In a case of ideotical derangement, of nearly ten years standing, originating from a suppressed mercur-

rial action, I tried the effect of powerful shocks through the brain, for some weeks, without observing any particular advantage.

"Effects of galvanism in cases of suspended animation."

"When the extraordinary influence of the principle of galvanism on the muscular fibres of dead animals was first observed, it was natural to expect that great advantages would result from its employment in those particular cases in which life is not extinguished, but its influence on the animal organization merely suspended.

"The divided part of an animal, when cut off from the sources which might be deemed absolutely requisite to the support of its living energies, still evinces manifest signs of the existence of a vital principle, when roused into action by galvanism."

"In the living animal, when the muscles are under the controul of the will, the contractions are very feeble, when compared with those which are produced on this connexion being destroyed.

"Aldini erroneously supposed that the heart, in common with all the involuntary muscles, is not susceptible of the galvanic influence. Nysten has, on the contrary, asserted that the

"* In the plate at the commencement of the first volume, is represented the head of an ox thrown into convulsive motions by the influence of six galvanic batteries. When the head is warm, and has not been long separated from the body of the animal, the convulsive actions are very considerable. The eyes open spontaneously, and the pupils become dilated: the ears and horns move with a considerable force; and when the tongue is drawn out, and even secured to the table, by perforating it with an iron skewer, which is made to penetrate into the wood more than half an inch, I have frequently observed a retraction of that organ so powerful, as to detach the skewer from the table, and to throw it up into the air, to the distance of nearly a yard. When I subjected an entire sheep to the galvanic influence, the motions resembled the convulsive struggles of animals in an epileptic state, and were much more powerful than the natural actions. The horses recently killed, which I likewise galvanized, required two persons to restrain the motions of each of the legs.

heart retains this faculty longer than any other muscle. The observations of the latter of these naturalists carry with them such an air of suspicion, relatively to the accuracy of his experiments, as to merit very little attention. Vassali-Eindi remarks, that when the heart is acted upon within thirty or forty minutes after death, the contractions are evidently perceived. Humboldt and Grapengiesser have related instances of the intestines being acted upon by galvanism; and my friend Mr. Carpue has assured me, that, conjointly with Dr. Pearson, he has produced similar effects upon the alimentary canal.

"When life is suspended, and the principle of irritability not destroyed, the stimulus of galvanism, if prudently employed, may rouse the dormant energies of vitality, and restore the system to its naturally active state. Fortunately, in most cases of asphyxia, the principle of irritability is not in any degree lessened. An animal, whether drowned in water or in hydrogen gas, exhibits nearly the same symptoms. When exposed to either of these media, the pulse soon becomes weak and frequent; the animal feels at the breast an anxiety which it struggles to relieve; and these difficulties increase until it falls down without sense or motion.

"Dr. Priestley observes, that hydrogen gas kills animals as soon as carbonic acid gas; but this has been found not to be the case. Schéele was enabled to make twenty inspirations of hydrogen gas without much inconvenience; and I have myself frequently made nine or ten. Dr. Beddoes states, that a rabbit which had been immersed in hydrogen gas for the space of seven minutes was afterwards recovered. In hydrocarbonate gas, one of these animals was quite dead in one minute and a half; in carbonic acid gas, another was perfectly irrecoverable after one minute and a quarter. The noxious airs to which we are principally exposed are, the carbonic acid gas, constituting the choke-damp, and hydrogen gas, which, in mines, is usually termed wild-fire. The suspension of vitality, by immersion in either of these gases, or in water, in no degree diminishes the irritability of the muscular fibre. It is not, however, the mere excitement

of the muscular system, with a view to the renewal of its action, that will suffice for restoration; its employment must be combined with other means.

"Struve, in his Practical Essay, observes that electricity ought not, in cases of suspended animation, to be resorted to without a mature consideration; but his directions are not founded on good philosophical principles. Professor Coleman ascribes the suspension of life to a collapse in the lungs, by which, he says, a mechanical obstruction in the interior pulmonary vessels takes place, with a want of latent fire in the blood. This Crawfordian doctrine of the evolution of heat I have already examined. Upon this idea, the ingenious professor observes, that the indiscriminate electrification of every part of the body is more injurious than beneficial; and that more especially, by an attempt to stimulate the heart, while a collapse of the air-cells exists as a cause which must impede its action, its irritability would be destroyed and no efficient action produced. It is well known, that in proportion as the muscular fibres are in action, so the irritability diminishes. Thus, in a prepared frog, exposed to a powerful galvanic apparatus, the muscles soon become rigid and incapable of action. Upon this very rational principle, the professor recommends the previous expansion of the lungs: the heart being now acted on, beneficial effects may be expected to result.

"In cases of suspended animation, whether from drowning, hanging, or exposure to noxious gases, the body should be divested of its clothing, and placed in a warm bed, nearly approaching to the natural temperature. If it can be procured, air with an increased proportion of oxygen should be introduced into the lungs; and, at the same instant, very gentle galvanic shocks should be sent through the body, in such a direction as to influence the heart. By combining this principle with the other usual means, the most advantageous effects may be expected. In the case of Horster, five or six hours after his execution, such actions were produced by the galvanic apparatus, as to lead the practitioners who were present to suppose, that, at this late period even, a recovery

might, by perseverance, have ensued. The general idea that, in cases of hanging, the vertebrae are dislocated, is erroneous. Very few instances have occurred of any organic derangement; insomuch, that whether the death be occasioned by hanging or drowning, the cause is the same.

"I have constantly entertained a persuasion, that complete death takes place from the arteries being emptied of their contents. In the last convulsive agonies, those arterial terminations which do not admit the passage of red blood having lost their resisting power, suffer the whole of the blood to be emptied into the venous system: in this way the energy of every part of the body is destroyed.

"Having thus considered the principle of galvanism in its operations upon animate and inanimate matter, I presume that this subject will be deemed worthy of our most serious attention. It enables us to refer to the same cause many beautiful phenomena in nature; and is an additional argument in proof of the simplicity by which all her processes are effected. The discovery of this principle has contributed to remove, in a certain degree, the veil which has hitherto prevented us from comprehending a variety of changes in the material world.

"On a supposition that galvanism is the intermediate principle between matter and spirit, I cannot, I must confess, conceive the mode in which the agency is effected. To comprehend the essence of our own animation, requires the powers of a principle superior to that which we possess. Infinite as I regard the difference between common matter and our vital principle, still we may suppose another infinitude, between our spring of life and that source which comprehends all." vol. ii. p. 470.

We sincerely wish that galvanism may thus prove a blessing to mankind.

CXXVII. ADDISONIANA. 2 vols.

(Concluded from page 540.)

"LXXV. THE CAMPAIGN.

"MR Addison, in his description of the battle of Schellenburg,

and in the height of that action, addresses himself to the hero of his poem of the Campaign, the duke of Marlborough, and nobly upbraids him with being too rash, and not taking sufficient care of that life on which so much depended,

'Forbear, great man, renown'd in arms,
forbear
To brave the thickest terrors of the war;
Nor hazard thus, confus'd in crowds of foes,
Britannia's safety and the world's repose.
Let nations, anxious for thy life, abate
This scorn of danger and contempt of fate:
Thou liv'st not for thyself——'

"It is probable that Mr. Addison, when he wrote these lines, had Lucan in his eye; who in his description of the battle of Pharsalia, calls out to Brutus not to rush upon the swords of his enemies, but to preserve his life for the good of his country." vol. ii. p. 145.

"LXXVIII. MILTON'S DAUGHTER.

"Milton's only daughter, whom he had taught to read Greek to him, though she did not understand it, was represented to Mr. Addison to be in great distress, even to the want of common necessaries; whereupon he set about making a collection for her amongst his particular friends, and presented her with a purse containing one hundred guineas.

"LXXIX. VENICE.

"In Mr. Addison's account of Venice we have the following particulars, many of which are highly entertaining.

"The carnival of Venice is every where talked of. The great diversion of the place at that time, as well as on all other high occasions, is masking. The Venetians, who are naturally grave, love to give in to the follies and entertainments of such seasons, when disguised in a false personage. They are indeed under a necessity of finding out diversions that may agree with the nature of the place, and make amends for the loss of several

pleasures which may be met with on the continent. These disguises give occasion to abundance of love adventures; for there is something more intriguing in the amours of Venice than in those of other countries; and I question not but the secret history of a carnival would make a collection of very diverting novels. Operas are another great entertainment of this season. The poetry of them is generally as exquisitely ill, as the music is good. The arguments are often taken from some celebrated action of the ancient Greeks or Romans, which sometimes looks ridiculous enough; for who can endure to hear one of the rough old Romans squeaking through the mouth of an eunuch, especially when they may choose a subject out of courts where eunuchs are really actors, or represent by them any of the soft Asiatic monarchs. The opera that was most in vogue during my stay at Venice was built on the following subject. Cæsar and Scipio are rivals for Cato's daughter. Cæsar's first words bid his soldiers fly, for the enemies are upon them. *Si leve Cæsare, e dice a soldati, A la fugga, a la scampo.* The daughter gives the preference to Cæsar, which is made the occasion of Cato's death. Before he kills himself, you see him withdraw into his library, where, among his books, I observed the titles of Plutarch and Tasso. After a short soliloquy, he strikes himself with the dagger that he holds in his hand; but, being interrupted by one of his friends, he stabs him for his pains, and by the violence of the blow-unluckily breaks the dagger on one of his ribs, so that he is forced to dispatch himself by tearing up his first wound.

The Italian poets, besides the celebrated smoothness of their tongue, have a particular advantage above the writers of other nations, in the difference of their prose and poetical language. There are, indeed, sets of phrases that in all countries are peculiar to the poets; but among the Italians, there are not only sentences, but a multitude of particular words that never enter into common discourse. They have such a different turn and polishing for poetical use, that they drop several of their letters, and appear in another form when they

come to be arranged in verse. For this reason, the Italian opera seldom sinks into a pootness of language, but, amidst all the meanness and familiarity of the thoughts, has something beautiful and sonorous in the expression. Without this natural advantage of the tongue, their poetry would appear wretchedly low and vulgar, notwithstanding the many strained allegories that are so much in use among the writers in this nation. The English and French, who always use the same words in verse as in ordinary conversation, are forced to raise their language with metaphors and figures; or by the pompousness of the whole phrase, to wear off any littleness that appears in the peculiar parts that compose it.

This makes our blank verse, where there is no rhyme to support the expression, extremely difficult to such as are not masters in the tongue, especially when they write on low subjects; and it is probably for this reason that Milton has made use of such frequent transpositions, Latinisms, antiquated words and phrases, that he might the better deviate from vulgar and ordinary expressions.

The comedies that I saw at Venice, or indeed in any other part of Italy, are very indifferent, and more lewd than those of other countries. Their poets have no notion of genteel comedy, and fall into the most filthy double-meanings imaginable, when they have a mind to make their audience merry. There is no part generally so wretched as that of the fine gentleman, especially when he converses with his mistress; for then the whole dialogue is an insipid mixture of pedantry and romance. But it is no wonder that the poets of so jealous and reserved a nation fall into such conversation on the stage as they have no patterns of in nature. They have four standing characters, that enter into every piece that comes upon the stage; the doctor, harlequin, pantaloon, and coviello. The doctor's character comprehends the whole extent of a pedant, that, with a deep voice and a magisterial air, breaks in upon conversation, and drives down all before him. Every thing he says is backed with quotations out of Galen, Hippocrates, Plato, Virgil, or any author that rises uppermost, and

all answers from his companions are looked upon as impertinences or interruptions. Harlequin's part is made of blunders and absurdities: he is to mistake one name for another, to forget his errands, to stumble over queens, and to run his head against every post that stands in his way. This is all attended with something so comical in the voice and gestures, that a man who is sensible of the folly of the part can hardly forbear being pleased with it. I have seen a translation of the *Cid* acted at Bologna, which would never have taken had they not found a place in it for these buffoons. All four of them appear in masks, that are made like the old Roman personæ. The French and Italians have probably derived this custom of shewing some of their characters in masks from the Greek and Roman theatre. The old Vatican Terence has, at the head of every scene, the figures of all the persons that are concerned in it, with the particular disguises in which they acted; and I remember to have seen, in the villa Matthio, an antique statue, masked, which was perhaps designed for Gnatho in the Eunuch, for it agrees exactly with the figure he makes in the Vatican manuscript. One would wonder indeed, how so polite a people as the ancient Romans and Athenians should not look on these borrowed faces as unnatural. They might do very well for a Cyclops or a Satyr, that can have no resemblance in human features; but for a flatterer, a miser, or the like characters, which abound in our own species, nothing is more ridiculous than to represent their looks by a painted vizard. In persons of this nature, the turns and motions of the face are often as agreeable as any part of the action. Could we suppose that a mask represented ever so naturally the general humour of a character, it can never suit with the variety of passions that are incident to every single person in the whole course of a play. The grimace may be proper on some occasions, but is too steady to agree with all. The rabble indeed are generally pleased at the first entry of a disguise, but the jest grows cold even with them, too, when it comes on the stage in a second scene," vol. ii. p. 156.

CXXXVIII. TRAVELS from Moscow, through Prussia, Germany, Switzerland, France, and England. By NICOLAI KARAMSin. Translated from the German.

(Concluded from page 550.)

WE present the reader with an account of Lavater, the famous physiognomist.

"We entered Zurich at half past eight o'clock, just as the congregation was leaving the church, and thus we lost that opportunity of hearing Lavater preach. We observed that every one in the streets was dressed in their holiday suits. The men in general wore black coats, and the women had a black woollen dress, and wore hoods or veils. The holiday dress of the senators of Zurich consists of a black coat, over which is thrown a cloak of the same colour. Round the neck they wear exceedingly large white ruffs. In this pompous attire they usually appear in the senate-house and at church.

"After dinner, I visited Lavater, by whom I was very agreeably entertained. He wishes me to publish a selection of his works in the Russian language. 'When you return to Moscow (said he), I shall send you the manuscript by post. You may then procure subscriptions for it, and assure the public, that in this selection there will not be a single word which has not been maturely considered.' What think you of this proposal, my friends? Do you think such a book would find readers among us? But few, I fear. I however accepted Lavater's proposal and gave him my hand upon it. When I left him, I went to the public promenade out of the town. This is a large meadow on the banks of the Limmet, surrounded with avenues of ancient venerable linden trees. I found a good deal of company there, who all saluted me as if I had been an acquaintance. It is the custom in Zurich to take off your hat to every person you meet. Politeness is, doubtless, very commendable; but the hand becomes at length tired of returning so many salutations, and I therefore resolved always to go uncovered in the town. At nine o'clock,

I again visited Lavater, with whom I supped. The company at table consisted of several friends and all Lavater's family, except his son, who is at present in London. His eldest daughter is not very handsome, but the youngest is very beautiful and lively. The former is upwards of twenty years of age, but the latter not much more than twelve. Our host was in high spirits, and very talkative and jocose. Among other subjects, our conversation turned upon one of his professed enemies: I observed him at that moment with the utmost attention; but he remained silent, and his countenance underwent not the slightest alteration. And can we, with justice, require him to commend those who censure him with such asperity? Is it not sufficient that he does not return like for like? Pfenninger informed me, that Lavater made it a constant rule never to peruse any publication which contained any thing in the shape of an opinion on himself; so that neither praise nor censure ever reaches his ears. I consider this as a proof of uncommon energy of mind; and he who constantly acts according to the dictates of his conscience, without regarding what others may think of him, is in my eyes a great man.

"This morning I drank coffee with the father of Miss T., whom you know, and thus have become acquainted with his family, which is pretty numerous. It is surprising how people whose circumstances, as far as report and observation can decide, are far from low, should have left their child in such a distant country; especially as the Swiss love their country with such enthusiasm, that they reckon it one of the greatest misfortunes to be obliged to leave it for any long period.

"I went with Mr. T. to see the Zurich militia exercised. Almost all the inhabitants of Zurich were present, for it is to them an uncommon spectacle. A circumstance occurred here rather grating to my feelings. Professor Breitingger, whom I had not yet seen since my return from Shaffhausen, met me amidst the crowd, just as the manœuvres were finished; and, after the usual compliments, asked me how I liked what I had seen. Conceiving that he alluded to the fall of the Rhine, my imagination instant-

ly recalled that scene, in all its magnificence:—the earth trembled beneath me; the roaring was tremendous; and I replied, with ecstasy and enthusiasm—"O! who can ever find words to describe this magnificent spectacle! we can only gaze in silent astonishment!" "They were our volunteers," replied he, with a bow, and left me. I now perceived, that he did not mean the fall of the Rhine, but the manœuvres of the Zurich troops. What must he have thought of my answer? I resolved, both for his sake and my own, to run after him, in order to convince him of the mistake that so sensibly wounded my self-love, but he was already out of sight.

"Every day augments my admiration of Lavater. He has not an hour's leisure, and the door of his closet is never shut. Hither throng beggars, asking charity—the afflicted, who seek consolation—travellers, who, tho' they want neither, at least contribute to occupy his time. Besides, he visits the sick, not only of his own parish, but likewise of many others. This evening, after writing several letters, he took his hat, and requested me to accompany him. I should like to see where he is going to, thought I, and followed him. We went out of one street into another, and at length through the gate of the town. We arrived at a small village, and entered a cottage. "Is Anna yet alive," demanded Lavater of an old woman who came to meet us. "She scarcely breathes," replied she, with a flood of tears; and opened the door of a chamber, where I beheld, in a bed, an aged and emaciated woman, whose wan and livid countenance bespoke the near approach of death. Two boys and two girls stood round the bed and wept. The moment they saw Lavater, they ran and kissed his hands. He approached the patient, and asked her how she did. "I am dying! I am dying!" she replied, but was unable to say more. Her eyes were fixed on her bosom, which heaved with inward convulsion. Lavater sat down beside her, and began to prepare her for her departure. "Thy hour is come (said he); thy Saviour awaits thee. Be not afraid of the grave! not thou, but only thy mortal body, will be deposited in it. In the

moment when thy eyes are closed to the light of this life, the glorious morning of an eternal and better life will shine upon thee. Be thankful to God that thou hast attained a good old age, and hast seen thy children and grandchildren grow up, matured in honesty and virtue. They will for ever bless thy memory, and will once embrace thee with raptures in the mansion of the blessed. There, there, we shall all form but one happy family. These last words he uttered in a tremulous voice, and wiped his eyes. He then prayed, blessed the dying sinner preparatory to her exit, and took his leave. He kissed the children, told them not to weep, and at his departure gave them some money. The dejection of my heart was very great, and even the pure evening air could scarcely restore me to a free respiration.

"Whence do you derive such strength and patience?" said I to Lavater, in admiration at his indefatigable activity. "My dear friend, (replied he, smiling) it is in the power of every one to perform a great deal if he will; and the more he does, the more ability and inclination he will find for active exertion." vol. ii. p. 14.

The author's visit to the Alps is thus described.

"*Unterseen, 10 o'clock.*

"We landed about two wersts from this place, and I proceeded to Unterseen, through a delightful valley, between meadows and kitchen gardens.

"The Alps here appeared uncommonly high, and close together. Here are neither fields nor vineyards. The cottages are built in quite a particular manner, and even the people have something peculiar in their physiognomy. I have hired a conductor at this place, who is acquainted with the Alps. In half an hour we set off for Lauterbrunnen, which is about ten wersts from hence.

"*Lauterbrunnen.*

"The road from Unterseen to Lauterbrunnen leads through a valley along the Lutschine; a rivulet, which precipitates itself with extraordinary rapidity from rock to rock. Beyond the ruins of the castle of Unspunnen,

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the valley gradually becomes narrower, till at last it divides into two parts. The road to the left leads to Grindelwald, and that to the right to Lauterbrunnen. I soon perceived that village, which consists of a number of small houses dispersed through the valley and on the declivity of the mountain.

"At the distance of two wersts from Lauterbrunnen, I observed the so-called Stahbach, which precipitates itself from the top of a rock above nine hundred feet high. At the distance from which I first saw it, the fall resembled an immovable pillar of milk-white foam. I approached this phenomenon with swift steps, and viewed it from all sides. The water rushes with such force, as scarcely to touch the side of the rock: it is instantly dispersed in air, and at length reaches the ground in the form of fine mizzling rain, which may be perceived in a circumference of a hundred paces. My clothes became thoroughly wet in a few minutes. We then approached another water-fall, called the Trummerbach. The current has broken through a large rock, from which it rushes furiously into the valley, where it by degrees becomes placid, and at last flows along in a limpid stream. The perforated rock and the thundering water-fall belong to those rude beauties which delight the lover of nature. Seated upon an elevated stone, I contemplated this grand spectacle above an hour, and at length returned to Lauterbrunnen, where I arrived much fatigued.

"*Eight o'clock in the evening.*

"The moon, in mild majesty, has risen above the valley. I am sitting on a soft green-plot, and see her shed her silver light over the mountains, glimmer through the dark verdure of the fir-trees, and illumine the summit of the Jungfrau, one of the loftiest of the Alps, which is covered with everlasting ice. It is crowned with two snow-clad summits, resembling the breasts of a female bosom. Not a creature has yet ascended, nor can even the tempest reach them; only the sun and moon play upon their delicate surface. Perpetual silence prevails around them—there is the termination of the terrestrial creation. I look around me, but can no where

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discover a passage out of this narrow valley.

"From the herdsmen's cottages on the Alps.

"My conductor wakened me at four o'clock. I grasped my Herculean club, followed him, and proceeded the first step up the mountain with veneration. I climbed forward. The morning was at first cool; but it grew soon so hot as to oblige me to put off my great coat. In a short time I became tired, and was forced to rest frequently: my blood was at the same time so strongly agitated, that I could hear my pulse beat. My conductor shewed me prodigious fragments, which, about ten years since, were detached from the rock, and could easily have overwhelmed a whole town. I perceived almost incessantly a faint noise, occasioned by the snow falling from the mountains. Woe to the unhappy wanderer who is overtaken by these masses of snow! his death is inevitable. I kept ascending above four hours on a narrow path, which now and then entirely disappeared, and at last attained to the object of my most fervent wishes. I arrived at the top of the mountain, where a most wonderful alteration at once took place with me: I lost all sensation of fatigue, my strength returned, I breathed with ease and freedom, and an uncommon tranquillity and joy took possession of my heart. I sunk upon my knees, and, looking towards heaven, I offered up my adoration to Him who has so plainly stamped the seal of his omnipotence, grandeur, infinity, upon these masses of rock and snow. I stood on the highest step which mortals can tread, when they wish to approach the throne of the Most High. I was incapable of uttering a word; and yet I am sure I never prayed with such fervour as at that moment. Thus I here experienced the truth of what Rousseau somewhere says concerning the effects of the mountain air. I had left behind in the valley all those sorrows and cares, all those thoughts and sensations, which confine and oppress the nobler part of man; and I looked with compassion on the inhabitants of Lauterbrunnen, without envying them the magnificent spectacle of the silver Staubbach, which the sun's rays

must, at that moment, have illuminated. Here man feels the grand purpose for which he was designed: here, he forgets his earthly native country, and becomes a citizen of the universe. Here, the stream of time vanishes from his mind's eye, and his ideas are plunged in the ocean of eternity. When he looks at the mountains, connected by chains of ice and covered with perpetual snows, on which the lapse of ages makes not the slightest alteration, reverential awe thrills his heart—when he reflects on the omnipotent hand that piled these mighty masses up to the clouds, and will, perhaps, once sink them into ocean's profoundest abyss. I continued my route, with swift step and cheerful mind, across this mountain, which is called the Wengenalpe; and after having passed by the Jungfrau and the Eiger, both of which rest upon the Wengenalpe, as upon a pedestal, I arrived at some cottages, inhabited in summer by herdsmen. These honest, artless, people obliged me to go into their cottages, where they set before me milk and cheese: they had no bread, but that article my conductor had provided. This formed my frugal repast, seated on the trunk of a tree, for tables and chairs constitute no part of the furniture of these simple children of nature. Two sprightly young shepherdesses, who looked at me, smiled incessantly; but when I told them that I was delighted with a life like their's, simple and free from cares, and that I should like to remain in their company and milk the cows with them, they burst into loud laughter.

"Grindelwald, seven o'clock in the evening.

"After leaving the herdsmen's cottages, we walked above an hour on flowery, odoriferous, meadows, covered with grazing herds. We then descended towards Grindelwald, which was within view. This village, consisting of between two and three hundred houses scattered over the valley, affords an agreeable view. At the same time, I observed the upper glacier; it was some time before we could discover the lower, as it was hid by the mountain which we were descending. These glaciers are the objects which attract travellers to Grin-

delwald. I went to see the lower, which was the nearest to me. Between two mountains rise immense masses, or pyramids, of ice; in which I did not, however, like a French traveller, discover any resemblance to the chrysal castles of enchantment; but they certainly exhibit a magnificent spectacle. I do not recollect who first compared the glaciers to a turbulent sea whose waves are suddenly arrested by the most intense frost, and converted, at once, into ice, but the thought is admirably expressive and truly poetic.

"After viewing the glaciers from the spot where the turbid current of the Lutschine precipitates itself, with a dreadful roar, from one of its cavities, and hurries along large stones in its course, I resolved to ascend higher. Unfortunately, my conductor was not acquainted with the most convenient way to the summit of the hill. This was not sufficient to deter me from my purpose, and I began to ascend by the side of the ice. I had no other footing than small stones, which rolled from under my feet, and I stumbled every moment; till I was at length obliged to creep on all-fours, and to lay hold of the large stones, in order to help myself forward. My guide called after me, that he should abandon me to my fate. I regarded him with contempt, and, without returning him any answer, climbed higher and higher, till I had at last surmounted every obstacle. I had then a view over almost the whole of this mountain of ice; over which are scattered, as it were, lofty pyramids. At a distance, they appear smaller and smaller, and at length totally disappear. I lay here above an hour on a stone projecting over the abyss, and then set off on my return to Grindelwald, where I arrived, if not quite without feet, at least without shoes; fortunately, I had taken another pair with me, in case they should be wanted.

"On the mountain Scheideck; ten o'clock in the forenoon.

"I left Grindelwald this morning at five o'clock, and passed by the upper glacier, which afforded me far more pleasure than the lower, for its pyramids are of a much purer and more beautiful azure colour. Above four

hours I kept ascending, and was as much fatigued to-day as yesterday. The mountain-swallows flew around me, and twittered their melancholy notes. I heard the distant sound of bleating flocks; and the grass and flowers diffused around me odours that renewed my sinking strength. The pyramidal Schreckhorn, the loftiest of the Alps, being, according to Plyffer's measurement, two thousand four hundred fathoms in height, was on one side, and before me rose the terrific Wetterhorn, which often attracts thunder-clouds and is enveloped in livid lightnings. Two drifts of snow, which the sun had loosened, fell from its summit before my eyes. At first I heard a tremendous report, which made me tremble, and instantly saw two prodigious masses of snow rolling along, from one declivity of the mountain to another, and at length falling with a faint noise, like distant thunder, succeeded by an immense white cloud of snow-dust.

"On the mountain Scheideck, I found more herdsmen, who treated me with cheese and milk. After this light and wholesome repast, I am now sitting on a knoll of the mountain, and viewing the eternal masses of snow, in which I discover the springs of those streams which water our valleys.

"This snow is the great reservoir of nature, from which, in times of drought, she revives the parched world; and, were it possible for this snow to be melted all at once, the earth would be inundated by a second deluge.

"It is impossible to behold without a certain shivering these limits of the earthly creation, where even not the least vestige of life presents itself—not a tree nor shrub—all around is a melancholy desert. Nothing interrupts the death-like silence of these rugged rocks but the king of birds, the Alpine eagle, which now and then carries off a poor shamoys as his prey. The shamoys endeavour to save themselves through their agility; but in vain!—in vain they bound from rock to rock! The cruel enemy does not leave his prey till he has driven it to the edge of a precipice, where the unfortunate victim can find no path to escape. With a powerful stroke of his wings, he then precipitates it into the abyss,

where, notwithstanding their agility, they are infallibly lost. He then draws them out with his sharp claws, and bears off his prize in triumph. However, this bird is not the only enemy of the defenceless shamoy: the hunters are still more destructive to them. These hunters climb, fearless of all dangers, up the steepest rocks. However, many find their graves in the cliffs and precipices, or are overwhelmed in the snow. Many dreadful accidents of this kind are related. For instance.—A shamoy hunter, from Grindelwald, was hunting on the Schreckhorn. He pursued his prey from rock to rock. His foot suddenly slipped when on the very summit of a steep eminence. The abyss yawned beneath him, and already the sharp rock threatened to impale him—he only hung by his feet from the rock, and thus sustained himself above the horrid precipice. Only imagine the horrors of such a situation!—None of his companions were able to assist him—none durst leap on the edge of the rock. Thus he hung, between heaven and earth, between life and death, till he was able to place his hands against the rock, and in this manner to raise himself upon his feet, upon which he crept down again by degrees.

“Valley of Hassley.”

“After resting about two hours with the shepherds, I continued my route down the mountain. The first remarkable object which now presented itself was the glacier of Rosenlaui, indisputably the finest of all the glaciers. It consists of the purest sapphire-blue pyramids, which proudly elevate their jagged summits. I walked now in the shade of ancient fir-trees, which screened me from the rays of the sun. Around me, no vestige of human creatures was to be seen. Wherever I turned my eyes, I beheld nothing but a desert wilderness. From grey, moss-clad, rocks, foaming rivulets precipitated themselves, whose noise was augmented by the echo of the woods. When I came into the valley, I found the most delightful odoriferous meadows that it is possible to conceive. I cannot describe the pleasure I felt at the sight of these verdant fields, after having so long seen nothing but sterile rocks and

masses of snow. In every meadow I rested a few minutes; and in thought, kissed every blade of grass. I at length arrived at a small village, whose inhabitants live in the genuine simplicity of the pastoral state. They understand nothing but breeding of cattle; and milk is their only nourishment. Their large cheeses are chiefly exported to Italy. The dairies in which they make the cheese, rest on high pillars, or props, and are constructed of thin boards, to admit a free circulation of air. As I was extremely thirsty, I requested a young shepherd, who was seated at the door of a cottage, situated on the bank of a limpid streamlet, to bring me a glass. He did not understand me immediately, but as soon as he comprehended what I wanted, he instantly ran into the house and brought a cup. ‘It is clean,’ said he, in bad German, shewing it to me. He then ran to the rivulet, filled the cup several times with water, which he poured out again, at the same time looking at me with a smile. He at last filled it, and brought it me, saying, ‘drink, my friend—drink our water.’ I was about to press the good-natured, obliging man to my heart, as my brother. Oh! my friends, why were we not born in those times, when all men were shepherds and brethren! I would willingly renounce most of the comforts of life for which we are indebted to superior knowledge and illumination, if I could return to that state of nature in which mankind originally existed.

“The true pleasures of life, those delights of the soul which render us truly happy, were enjoyed by mankind in those times, and even more than at present. What delights did they not derive from love, which no law prevented, when the gifts of nature were of far more value than those of blind chance, which are incapable of imparting true worth! How happy were they through friendship, and the contemplation of the beauties of nature! It is true, our present habitations and clothing are more convenient; but are our hearts more tranquil—ah! no! a thousand troubles, a thousand cares, to which man, in a state of nature, was a perfect stranger, now distract our minds, and every enjoyment is followed by its

shadow, disgust. Ruminating in this manner, I left the shepherd. I looked back, and perceived that he followed me with his eyes, in which the wish was clearly to be read—'Go, and be happy!' God knows that I also wished him all possible happiness—but he had already found it." vol. ii. page 57.

We conclude with the account of Ferney, the residence of Voltaire, which is curiously delineated.

"Every traveller who stops at Geneva thinks it an agreeable duty to go to Ferney, where lived the most celebrated author of the present century.

"I went thither on foot, together with a young German. The mansion which Voltaire inhabited is situated on a hill, at some distance from Ferney, and a beautiful avenue leads to it from the village. At a little distance from the house, to the left, stands the church, with the well-known inscription, '*Deo crevit Voltaire.*'

"Voltaire was one of the most zealous adorers of the Deity," says De la Harpe, in his Eulogy on the Sage of Ferney. '*Si Dieu n'existoit pas, il faudroit l'inventer.*' He wrote this admirable verse in his advanced age, and which is a demonstration of his philosophy.

"A man, who came to meet us from the house, absolutely refused to admit us. The present owner had prohibited it; but a reasonable gratuity induced him instantly to open the door of the sanctuary; viz. the room which Voltaire inhabited, and where every thing has remained in the same condition as during his life. The furniture and decorations of this room are handsome and costly. In another room, where his bed stands, his heart was preserved, till Madame Denis, his helress, took it to Paris. Only the urn of black marble remains, on the middle of which are the following words: '*Son esprit est partout, son cœur est ici.*' And above, '*Mes larmes sont consolées, puisque mon cœur est au milieu de vous.*' The room is hung round with several portraits. The first is a representation of the great Catherine, wrought, by her own hand, in silk, with the inscription, '*Présenté à Mr. Voltaire par l'auteur.*' I viewed the figure of the illustrious female with great attention and much pleasure. The next is

the king of Prussia, Frederic the Second; the third, the celebrated French actor, Le Kain; the fourth, Voltaire himself; and the fifth, the Marchioness de Chatelet, a friend of Voltaire, or perhaps even something more. Among the engraved portraits, I notice particularly Newton, Boileau, Marmontel, D'Alembert, Franklin, Clermont XIV, Diderot, and Delille. The other paintings and prints were of no consequence. This bed-room served him likewise for a cabinet, from which he instructed, moved, and delighted, Europe. Yes, my friends, it cannot be denied, that no author of the eighteenth century has made such powerful impressions upon his contemporaries as Voltaire. To his honour, it must be admitted, that he was the principal cause of that toleration in religious matters which distinguishes our age. He contributed still more to expose the scandalous superstition to which, even in the beginning of this century, so many bloody sacrifices had been made. He wrote for readers of all classes—literate and illiterate understood him, and he fascinated them all. No writer so well understood how to expose what was ridiculous and absurd; and no philosophy could withstand his irony. The public was always on his side, for it procured them the exquisite gratification of laughing! In fact, there are not to be found in his works those sublime ideas with which the genius of nature, as it were, immediately inspires certain chosen mortals. But only few understand these ideas; their effects are therefore limited. We contemplate with pleasure the flight of the sky-lark; but whose eye is capable of following the eagle, soaring towards the sun? Who does not feel the beauty of the Zaire? but how few are capable of admiring Othello? And yet, he who learns by heart whole pages of Racine, perhaps does not even know that a Gothe exists.

"The situation of the mansion of Ferney is so delightful, that I envy Voltaire. From his window, he constantly had before his eyes the loftiest mountain of Europe, Mont Blanc, and the other snow-clad mountains of Savoy, plains of the most charming verdure, gardens, and other enchanting objects. Voltaire laid out the garden himself, and it

evinces his taste. I was particularly pleased with a long avenue, which seems to extend quite to the foot of the mountains, and a pellucid lake, reflecting on its smooth expanse the lofty trees by which it is surrounded. The name of Voltaire lives in the memory of all the inhabitants of Ferney. Here I felt more powerful emotions at the beautiful passage of the eulogy of La Harpe, which I read once more, beneath the shade of a chestnut-tree.

His vassals, who have lost their lord and father, and, one day, their children, the heirs of his beneficence, will exclaim to the traveller who goes out of his road to visit Ferney—Those are the houses which he built! Yonder is the asylum which he founded for the useful arts! Here are the fields which he rendered productive! That populous and flourishing colony arose, under his direction, amidst a dreary desert! These are the groves, the roads, the paths, where we saw him so often! Here the afflicted family of Calas surrounded their protector! here those unfortunates embraced his knees! This tree is consecrated to gratitude, and the axe shall never separate it from the root; for he sat beneath its shade when the plumed rustics hastened to him imploring his assistance! Here he shed tears of compassion, and converted the sorrows of the poor into joy! There we saw each other for the last time!—“and the attentive stranger, who at reading the *Zaire* could not refrain from weeping, will now shed more delicious tears—to the memory of the friend of mankind.” vol. ii. p. 101.

“It is known that Voltaire received at Ferney several artists who had been compelled to leave Geneva.

CXXXIX. SYR REGINALDE; or the Black Tower, a Romance of the Twelfth Century: with Tales and other Poems. By EDWARD WEDLAKE BRAYLEY and WILLIAM HERBERT. sm. 8vo. 170 pages. 5s. Vernor and Hood.

THIS volume of poems is distributed into Tales, Odes, and Miscellaneous Pieces. Under the Tales,

Syr Reginalde is by far the longest, and written after the manner of Spenser. Under the Odes, the Storm is most impressive; and under the Miscellaneous, we are pleased with the following lines, entitled

“GENIUS AND INDUSTRY,

“A Fable.

“On every hand it is agreed
That Genius never can succeed,
In forming an exalted mind,
Unless with perseverance join’d;
But multitudes, to folly prone,
Move idly onward, like the drone,
Not heed the truth applies to them,
Though foremost others to condemn.

To such, the muse presents a tale;
Examples teach where precepts fail.

In days of yore, a wondrous well
There was, so ancient stories tell;
Amid whose waters, glitt’ring bright,
Unnumber’d jewels met the light;
Rich, sparkling, gems, a glorious show,
More vivid than Aurora’s glow;
In substance, solid as—you see
I cannot find a simile.

These gems were free to every outh
Who’d take the pains to draw them out.
It happen’d, on a certain day,
A youth, call’d Genius, pass’d that way.
A starry zone his loins embrac’d,
A flowing vest his shoulders grac’d,
On which was drawn, in tints sublime,
The varied produce of each clime.
A flowery wreath his temples bound,
And scatter’d odours all around.
His eye-balls flash’d the living fire,
In his left hand he held a lyre,
Which oft he swept, while, from the
lofty key,
Burst sweetest strains of heavenly har-
mony.

Enwrap’d with wonder and surprise,
The glittering scene he quickly eyes;
And, quite transported with delight,
Scarce stops to least his eager sight.
Tumultuous hopes his breast swell high,
The rope is seiz’d, his lyre laid by;
The wheel revolves, like lightning,
round,
The bucket sweeps the sparkling
ground;
And now he tugs and works away,
But, ah! how deep the treasure lay!

It seem’d a heavy, tiresome, load,
Scarce worth the labour he bestow’d;
With joy no more his bosom burns,
The lazy axle hardly turns;

When, looking carelessly around,
He thinks he hears a whizzing sound,
And soon in air his piercing eye
Perceives a beauteous gilded fly.

Made to possess the gaudy prize,
He quits the wheel, and sudden flies,
While every gem neglected lies.
With ardour now he skims the plain,
Eager the painted toy to gain,
And runs, and runs, but runs in vain.
The fly, as Genius nearer drew,
Still higher soar'd, still faster flew;
Till tip'd, the youth with slacken'd
pace,

Unwillingly gave up the chase,
And back return'd to seek the well;
But, ah! his grief what tongue can tell,
When, leaning o'er with doubtful gaze,
He sees no more rich jewels blaze,
But muddy waters, in their stead,
O'er all the blacken'd surface spread.—
A ruddy youth, call'd Industry,
Had in the interim been by;
And, toiling hard, by labour won
What Genius would have made his
own,
Had fancy been abstracted less,
And reason curb'd his mind's excess."

p. 168.

The plates, four in number, are neatly executed; the vignette of the Devil and the Lawyer excites risibility.

CCXXIX. SERMONS, on several Occasions. By the REV. R. SHEPHERD, D.D., Archdeacon of Bedford. 8vo. 330 pages. Marston.

THESE judicious sermons are thirteen in number; the four first, on the evidences of revealed religion; the next three on a future existence; the remaining, on the influence of example; the fear of God; conscience; justification; a paradisaical state; and a sermon preached on the 30th of January, at Oxford. The first sermon on a future state we shall present the reader entire.

1 COR. XV. 55.

O death, where is thy sting?
O grave, where is thy victory?"

"In a christian country, little might we have supposed to see the

Eternal House* of the ancient disciples of Epicurus revived, not by a few individuals only, but by a public avowal of the doctrine."

"Great God! and shall that yawning grave bury in eternal darkness all that was once most dear to me? Shall that reach of mind on which, with wrapt attention, I have so often hung, that glow of love and friendship which once entranced the congenial soul, shall all that virtue, too, which, in the dear object of my affection, exalted human nature, there moulder in eternal dust? Is this the comfort, vain philosophy, thou bringest a mind drooping under affliction's heaviest bolt? Oh, no! the language of true philosophy speaks better things. Let us then, under its guidance, endeavour to read that language, as we find it written in the fair page of reason. Let us hear what arguments of consolation it holds out in support of the hope with which it cheers me; the soothing hope, that the friend of my bosom, though for a moment torn from it, still lives, and is happy; looks down superior on the anguish that wrings the heart of sensibility, and, whispering consolation, suggests, he has only changed his residence, and taken the destined journey a little before me. And, if it be not to intrude too far into hidden mysteries, while we are on this subject, we will a little further extend our investigation, and enquire, whether it supplies us with a ray of hope that we shall ever meet again.

"I. And first, looking into the state of my own mind at this moment, do I not feel conviction of the truth of what I am endeavouring to prove? Why do I possess such a degree of intellectual faculty as enables me to argue about a future state, if it have no existence? Why, in this case, do the powers of the mind extend beyond the limits of the world, with which I am only concerned? and why extend thus only to deceive me? Why, in pursuit of this meteor blaze, is my attention diverted from more useful,

* Domus Eterna. So the Epicureans, as appears by many of their inscriptions, used to stile their burying-grounds.

† On the portal of a great national cemetery at Paris is inscribed, 'Au sommeil éternel.'

more interesting, more necessary, objects? If this world be the sum of all to me, hath it not sufficient attractions solely to engage the mind so bounded by it? It holds out pleasures that may profitably occupy me in devising schemes for the enjoyment of them. It presents a vast growth of troubles which reason would be sufficiently and pertinently employed in devising means to shun. Foolish Epicurean, that on your own principles stand convicted of inconsistency! Why waste your hours and consume your mind in thinking and arguing on subjects uninteresting to you as the soul's immortality and a future state? those precious hours which nature allowed you, when you chanced to burst into existence, for purposes in common with your fellow brute, more near and dear to you, and more congenial to your soul? You trifle, when you urge they are the amusements of the mind, whose strong pinion often takes excursive flights into ideal realms. The argument is still unanswered: the mind hath not a movement, on your own principles, so foreign to it; the God of nature formed it with no volitions illusory or vain. If this world furnishes us with every object of pursuit necessary to a being that is concerned with nothing beyond it, would not the understanding have served the purposes of life best by being confined to those pursuits? and, in that case, would not the Author of nature have confined it to them?

But strange and difficult to be accounted for, on the supposition of man being a mere ephemera of the world; this faculty of reason, in the extent in which he possesses it, expatiates with supreme delight on subjects no wise necessary to the body, nor allied to temporary or earthly objects. It extends itself to high and speculative subjects; and while it experiences its powers not sufficiently capacious for those great attainments to which it aspires, feels the flattery of hope that it shall hereafter be capable even of greater. The inference therefore from those extensive powers of the mind is, that its concerns are co-extensive with its powers. The mole that is formed to delve in the earth, is not endowed with the powers of vision; and why should we have

faculties that wrap the soul to visions of future bliss, if we were formed only to grovel in this world, our sole objects of concern the good it supplies and the evil it produces? On this supposition, the art of living would be contracted within a narrow compass, regarding only provision for the subsistence of the body and the gratification of the senses, and the avoidance of what might impede the one and destroy the other. Every operation of mind above what was necessary to those concerns would be a superfluous provision in nature; for instinct, that directs the brute, would for these purposes be sufficient to inform mankind. What need of the notion of a future state, if we be to have no concern in it? What need of all abstracted speculations, if we have nothing to do but to sport in this world, like the Leviathan in the deep? to eat and drink, take our pastime in it and die? Indeed the idea of a post-existence would in this case, not only be a superfluous principle in the mind of man, and foreign to his nature, but it would be injurious too. Conferred on him for the purpose of exalting man above the brute creation, and rendering him happier than them, it would have the very opposite effect. It rudely breaks in upon the pleasurable hour, as with a false writ of enquiry; and menaces him with imaginary evils, when, in reality, he has nothing to fear.

And the truth of this reflection experience evinces, not only in the heart-sickening checks vice receives from such internal monitions, but in the mind's most elevated exercise of those high powers which disqualify it both for the pleasures and business of common life. Habits of intense thinking diminish the force of bodily powers; and the mind absorbed in elevated speculations becomes averse to the busy pursuits of life, and loses its relish for the satisfactions those pursuits might otherwise afford. The exercise of reason so directed narrows the gratifications resulting from the intercourse of the world, and flattens the edge of enjoyments derived from the senses. As, therefore, the great enjoyments of this world are the pleasures of sense, and the general means of acquiring the command of those pleasures is by a steady and confined pursuit of our worldly interests, those

who most cultivate the mind do thereby lessen their opportunities of procuring the satisfactions of life, as well as blunt their relish for those that may be in their possession. And hence follows the flat contradiction—that the wiser a man is, the greater folly he discovers. Hence, too, the best men are in the worst condition; in losing their equal share of common pleasures, not by a criminal abuse of those pleasures, but by living above them. But if with infinite rectitude Providence conducts the affairs of this world, that faculty of reason which distinguishes man and exalts him above the brute creation, conferred on him for the purpose of rendering him wiser, must render him happier too, wiser and happier in the degree in which he respectively employs it; if not here, certainly in some other state of existence: a period wherein it will be more satisfactorily employed, and in which it will be gloriously rewarded. If, therefore, the wiser he is, he be not in this world the happier too, there must be another world, in which his wisdom will with happiness be rewarded.

“II. Somewhat akin to this argument, in evidence that this life is not the final period of our existence, our appetites and desires afford another proof. These are ever on the stretch, yet never satisfied; ever pursuing some fancied good, but never satisfied with the fruition of it. No gratification in life is absolute: it only leads to a new wish and another want. Our whole life, in respect to our whole existence, is a state of infancy; adapted to each period of it, we have toys to engage us; of which tired in turn, we fling them away, and continue ever grasping at something which is ever out of our reach.

“Now what does this dissatisfaction, even with the enjoyments of life, teach, but that we are not yet at the place of rest, where the great Author of our nature designed us to be; that we are not made solely for this world, nor chiefly for it. For, as far as we can perceive and judge, all capacities are satisfied with their surrounding objects, and every thing finds rest and satisfaction in its own element. The restlessness therefore of men, their dissatisfaction with all enjoyments present and their longings after some fu-

ture fancied good, are plain indication^s that there is some good before them^s some future state of acquiescence.

“And this argument, derived from the dissatisfaction which wise and good men experience in the ordinary pursuits and common business, as well as in the pleasures, of life, proportionably greater in the degree a man is wiser and better, will receive additional weight, in evidence that man is made for some more exalted station, if we advert particularly to God's conduct in the moral government of the world. For if a man be dissatisfied with the world, it is because he feels himself unhappy in it; and if the good and virtuous be more apt to be dissatisfied with it, that is, more unhappy in it, than the dissolute and wicked—if virtue, in a single instance, be found united with misery, supposing there is no future state to look to, where shall we look for providential goodness in this? On that supposition, the administration of this world appearing the effect of ill-design, or, at best, the work of chance, what becomes of divine wisdom? If the affairs of this world be so involved and intricate, that such unequal distribution of good and evil *must* sometimes necessarily take place, how shall we ascertain the infinitude of divine power? These general observations we will in the sequel proceed more distinctly to illustrate.

“That Almighty Being which first created the universe continues, as we observe in the course of nature, ever providentially supported, to govern and direct it by certain general laws. The planets have their stated revolutions, the ‘sun knoweth his going down,’ and even to the wandering comets their course is prescribed; so that notwithstanding the rapid, various, and continual, movements of the heavenly bodies, nothing is thereby hurt or endangered; but the great harmony we see ever providentially maintained. He maketh the rivers to flow within their banks, and hath set bounds to the ocean. Flowers, herbs, and trees, rise and vegetate, and observe their general laws. By his support, the animal world subsists, taught by instinctive knowledge to pursue what is agreeable to their respective natures, and to avoid what would disadvantage and hurt them. Man is

assumed a compound being, consisting of spirit and matter. And since all bodies are regulated and governed by certain established laws, with regard to this other part of human nature, which we term spirit, and which is the noblest part of man, there must be some law given whereby its actions may be regulated, and whereto they are to be referred. And this law is that innate sense of right and wrong, of virtue and vice, which every man carries in his own bosom. This is that principle which distinguishes him from the brute creation; and thus he stands in the chain of nature: a being subject to passions, but endowed with reason to govern them; furnished with a sense of what is right and wrong, but necessarily determined to neither, being endowed with a freedom of will and action; and as reason was given him to direct his will, so, likewise, does he possess a principle, termed conscience, which watches over and superintends his reason. Thus furnished with these two principles of reason and conscience, he is appointed the tacit judge and censor of his own actions. In the silence of darkness, in his most obscure retreats from the eyes and ears of his fellow-creatures, even in his hours of gaiety, there is still something within which puts his soul upon its trial, and never fails to pronounce, as he willingly obeys or disobeys his reason. And as these impressions, operating on the mind of man, bespeak a law written on his heart, so doth such law demonstrate a judgment hanging over his head.

"But if, against this consequence, it be argued, that in order to influence the conduct of mankind, tho' it might be expedient to impress their minds with the belief of a world to come, yet it was by no means necessary that there should be one, as the secret approbation accompanying a good action and the tacit condemnation of ourselves on the commission of a bad one would, in either case, be the same—it is obvious to observe, that to admit the supposition of such a principle implanted in the human mind, on the ideal apprehension of what is never to happen, is to attribute to the God of truth an act of deception.

"And the same observation will apply in obviating another argument

which hath been often employed to invalidate the doctrine of a future state, viz. that it was the coinage of legislators and politicians; who, discerning the efficacy of it, in enforcing obedience to the laws, in exciting to virtue and restraining from vice, made it an engine of state, and hired priests to confirm and propagate the delusion. Is it then really acknowledged, that such a belief has such an effect? We avail ourselves of the concession, and ask, in reply, whether our Creator left any motive, consistent with man's freedom of will and action, that might conduce to virtue and deter from vice, unimpressed on the human mind; any thing uneffected to the future discovery of legislators and politicians. And if, for such wise purpose, he did impress on it so powerful a principle, as the apprehension of a world to come, would he found a motive to virtue on fiction's base, when he could effect his purpose by a truth—a truth, displaying infinite goodness, and consistent with all his wise decrees? Greater even than the folly of such a supposition is the impiety of it!

"IV. But farther, as this secret sense of right and wrong, for wise purposes so deeply implanted by our Creator on the human mind, has the nature, force, and effect, of a law, it must possess more than a mere menace, it must, in common with all other laws, have its sanction too; that is, the violation of it must be attended with more pain than pleasure, and the observance of it with greater pleasure than pain. Such sanction is essential to a law, in order to guard and enforce it, and the wisdom of the legislator is concerned in the annexment of it. Let us then look round and see, how in the instance of this law the sanction operates; let us question ourselves, whether in the present constitution of things more satisfactions might not be acquired by wickedness, for instance, by sensual pleasures, by fraud, by oppression, than by a strict and rigid adherence to virtue. And this acknowledged, as in truth it must be, since the sanctions do not operate here, we must look farther for them; even to that future state with a perception of which our Creator hath impressed us.

"And in this view of the argument, as we have already observed

the goodness of the Deity to be abridged, his wisdom impeached, and his power narrowed, by the denial of a future state, so shall we also find his attribute of justice affected. In the ordinary dispensations of Providence, there is no discernible distinction of persons: the sun riseth 'equally on the just and on the unjust.' In the divine distribution of temporal advantages, even the undeserving often seem to be objects of his regard and partakers of divine bounty; while the humble votary of religion is as frequently overwhelmed with troubles and affliction, and pines perhaps under the oppression of injustice and ignominious penury. Or, to place the argument in a still stronger light, do we not frequently see virtuous men suffering hardships even on account of their virtue, and vicious men enjoying all the satisfactions of life, as if in reward of and by means of their vices? Here then we find the Almighty has given mankind a general law; and that part of mankind, which observes such law, we see on that very account miserable; while those who disobey their Creator's commands, and break his law, still continue to enjoy the greatest marks of his favour. Is God, as the apostle argues, unjust? Or, as the psalmist exclaims, 'hath he forgotten to be gracious?' That is a contradiction in terms; for the Being whom we stile God we suppose infinite in all perfections, and therefore infinitely just and good. No way indeed of accounting for those temporary dispensations of Providence, which is consistent with the notions of divine justice, doth reason supply, except this one—the acknowledgment of a future state. The riddle is then resolved, all the numerous difficulties are removed, and the truth fully cleared up; while, on the strongest ground of conviction, we embrace the certainty of a future state from the necessity of it. The mysterious plan of God's dispensations, in regard to this life, considered in this view, begins to clear; but we may expect will be more fully illustrated hereafter: the little inequalities between the respective prosperity and adversity of men will then be made up, we shall at that period of retribution see unfolded the wisdom that directed virtue's sufferings and the triumphs

of vice, and all the gracious ways of God will be justified to man.

" V. From this view of suffering virtue and triumphant vice, respecting individuals, if we turn our eyes on the world at large, and contemplate man in the aggregate, in whatever condition we regard him, we see a great deal of real misery, and of unalloyed happiness not a single instance. Prosperity tempts him to wantonness and excess; adversity, to murmuring and impatience: riches are productive of care and anxiety, and poverty is complicated misery. Labour is painful, and idleness is irksome. Wisdom points out to us a deeper sense of the evils we encounter, and folly exposes us to the edge of cross events. 'To increase knowledge (said the wisest of men) is to increase trouble;' and yet (adds he) the soul without it is not good.' Our enjoyments soon pall upon us; our disappointments and disquietudes sit heavy, and last long. We are devoured by eager appetites, and racked by the conflicts of contending passions.

" Nor are our bodies better secured against the bolts of pain and trouble than our minds. Disease waits for us in a thousand shapes, ever ready to seize and unharmonize our frail frames, and rob us of the little ease we might otherwise enjoy. These and numberless other evils, to which mortality is heir, and which, whether we experience ourselves or observe in others, the common ties of humanity in part make our own, furnish us with strong grounds of confidence, that, as our Creator did not make us only for this world, which, if there be more misery than happiness in it, would have been to create us for misery, though our first state of general existence be, like our first entrance into the world, with tears and cries, our progress will be brighter; for our reason and the common notions of mankind teach us concerning God, that he is infinitely good and powerful, the fountain of benignity and perfection. And therefore we conclude, from infinite goodness and perfection, that since misery prevails here, he hath made other provision for us, and that we may be happy hereafter.

" VI. How do our longings fix on that hereafter! How do we antici-

pate it in our solicitude to grave the record of ourselves here! All means are used to perpetuate men's names and memories. Houses, cities, and lands, we call by our own names. Books are written, exploits are performed, from the same principle. For this, the lump of dust is embalmed, the proud column rises, and the flattering monument is framed. And for this so general propensity to a future memory as the minds of all men indicate, how shall we account, except by supposing the Author of nature originally impressed it on the human mind? But can we, dare we, suppose the God of truth would have given us those false longings after an ideal existence, if we were never to enjoy a real one? Can we admit the probability, I had almost said the possibility, of an idea so general, so apparently innate, so rootedly implanted on the human mind, as that of a future state, to be the baseless coinage of the imagination, a notion, fictitious, false, and vain? If, when we quit this evanescent state of existence, all existence cease, what could be so nugatory as the desire to be thought of, talked of, heard of, hereafter? Why so anxious for a precarious being in a mere name and memory, if we are never to possess a real one? No matter: nugatory, unaccountable, superfluous, as this propensity to a posthumous memory may appear, still we possess it, we possess it universally, and therefore naturally. But as nature, or the God of nature, hath implanted in the human mind nothing nugatory or superfluous, what shall we conclude, but that he has given us the perception of what we shall hereafter in reality enjoy?

"VII. It may be said, this notion, so soothing and flattering, is the offspring of pride. And I could grant, it might be so, if it were the dogma only of a few philosophers. But all the world is not run mad with pride; yet this notion is adopted by all mankind. And here is another argument in proof of the truth of the doctrine, grounding on the universality of it. It is not the peculiar notion of this or that country, or of any particular age: it extends backwards, in point of antiquity, as far as history will carry

us, its progress in unbroken chain reaching to the present hour. All nations own it, all nations profit by it: in civilized and polished, as well as in the more barbarous states, it enforces national duties, and is the cement of society. And considering man as by his Creator formed a social being, whatever principle he may possess universally impressed on the mind, and contributing to support society, must be referred to his Creator too.

"If all nations were governed by the same laws, who would hesitate to ascribe those laws to a tablet written by the Deity on the human heart? If all nations entertained on any one point one general opinion, would it not be reasonable to refer it to the same cause? And is not this exactly the case respecting the doctrine of a future state? Amidst the vast variety of nations and people, they who are strangers to each other's laws and customs, and as different in their manners as they are distant in situation, all concur in the common belief of a future existence. The opinion is as general as light, and extends as far as the empire of reason.

"Thus stands the proof of a future state on principles of reason; and if these arguments, taken singly, be not sufficient to carry conviction with them, added together, they approach very near to demonstration. We christians, however, have clearer evidence of the truth of this doctrine. Christ our Lord in his discourses expressly declared it, and evidenced it in his resurrection. His apostles and disciples, and numbers of the primitive christians, ere christianity became established, lived miserably and died miserably, in full confidence of this interesting truth. If we believe it, and we see what abundant reason we have to believe it, we shall be necessarily led to avail ourselves of it, and secure to ourselves a portion of that happiness in another world which, from the state and condition of human affairs, is unattainable in this—happiness unalloyed in quality, unbounded in duration!" p. 98.

The volume concludes with a charge to the clergy of Bedford, delivered at the Easter visitation, 1801.

CXXXI. REMARKS upon NORTH

WALES; being the Result of sixteen Tours to that part of the Principality. By W. HUTTON, F.A.S.S. Birmingham. Embellished with a frontispiece view of Beddgelert, and three etchings of some of the principal mountainous views. 8vo. 230 pages. 7s.6d. Seeley.

THIS little publication, dedicated to lord Penrhyn, is divided into eleven chapters, and contains much pleasing description and original information. We present the preface, in which the author fully explains himself.

" PREFACE.

" In former ages, the English rarely entered Wales but to destroy it. Her sovereign mountains, beautiful vallies, and surprising cascades, instead of being admired, were tinged with blood. Nor was the eye of the curious fascinated with her wonders till within the last fifty years. The improvement of her roads, and particularly the daily communications between England and Ireland, brought her into notice.

" The English traveller at length ventured to climb her precipices, descend her glens, and admire her curiosities, and now the vast influx of annual visitants enrich her with their wealth. If the fathers oppressed her, their children support her.

" Though the world is frequently favoured with Welch Tours, yet the historical knowledge is but in its infancy. If much is said, much remains.

" I follow the footsteps of no author, but make those remarks only which fell under my own eye, in travelling sixteen times, in various directions, through that principality." p. viii.

We add the first chapter, which imparts an idea of the publication.

" The recovery of the health of her I loved was the cause of my first visiting Wales. I hoped benefit would arise from exercise of some length, amusement, and sea air. We therefore, with my daughter, fixed upon Aberistwith, and set out in a rainy season, about the 25th of July, 1787.

" LUDLOW.

" Passing through Ludlow, I thought it abounded with female beauty; but every place exhibits handsome women when dressed for church on Sunday.

" BISHOP'S CASTLE.

" We slept at Bishop's-Castle, so called from a castle upon an elevated spot, now a bowling-green, where the bishops of Hereford resided. It is a manor, and a borough, chiefly consisting of one street, cost lord Clive 35,000l. and brings into the pocket about 2000l. a year, and two members into the house of commons.

" OFFA'S DYKE.

" Four miles beyond we crossed Offa's Dyke, the famous division between England and Wales. I quitted the chaise to examine it. There seems to be about twenty yards space between the summit of each bank, and I suppose it has been about six deep, now half as much. This view has ever since excited a wish, which will never be gratified, to travel from one end to the other, about a hundred and thirty miles.

" MONTGOMERY.

" Upon an eminence, we had a view of the beautiful vale of Montgomery, ten miles over, terminated with Powis Castle. The town of Montgomery is small, compact, and lies under a hill, which, when we mounted, we almost seemed to climb over the houses.

" NEW-TOWN

" Had but one inn and one chaise, nor was there another between that and Aberistwith; forty-four miles. The landlord insisted upon his own price, on running four horses, and two postillions; and, as we could go to no other market, we were obliged to comply. We gave him a promise to visit him no more, nor have we broken that promise.

" LLANIDLOES.

" We reposed that night at Llanidloes, a smart town of about two hundred houses. Here I first heard the Welch tongue, and here we had a

rainy evening, but the last rain till my return home.

"Aberistwith was now distant thirty miles, many of which were over sheep-walks, nearly without sheep or inhabitants; for not a dwelling appeared, except a distant cottage or two, without light and without land, inhabited by shepherds.

"SPUTTY.

"There was only one inn upon the road, Sputty, and that produced neither entertainment for man or horse, except a chair for the one and a stable for the other. There are now both. Here we stopped two hours to rest; our entertainment was a quarrel between our host and hostess, who had, in advanced life, married a second time, when the powers of affection were gone, and, instead of one spark of love warming the breast of either, the flames of hatred were ready to consume both. The only pleasure found in matrimony was, in each blazoning the errors of the other to all comers. Death is sometimes wished for by one, but here by two.

"DEVIL'S BRIDGE.

"Proceeding a mile further, we came to one of the wonders of Wales, the Devil's Bridge (Pont Mynach), much resembling Pont y Glyn, in the road between Corwen and Cernioge, but upon a larger scale. I had the pleasure of seeing it in great perfection, being immediately after heavy rains.

"The reader who has not travelled over it may figure to his idea a rock, nearly even with the turnpike road, cleft transverse to the depth of ninety-nine feet close to the bridge on one side, and one hundred and fourteen on the other, consequently the water falls fifteen feet. The sides of the rock are four or five yards asunder. Between these two sides runs, or rather falls, a rapid river, ten or twelve feet deep, which, probably by its violence, thro' a long succession of ages, has worn the aperture. About four yards below the summit of this cleft rock, is a bridge of one arch, which covers the span, said to have been erected by the monks in 1087. A bridge placed so much below the road must have been inconvenient to the passengers; however, during that dull period of 666

years it could not be inconvenient to many.

"As time, peace, population, and property, increased, the evil was more felt; another bridge therefore was erected exactly over this in 1753. I descended the bank and entered upon the under bridge, standing upon one bridge and under the other, about six feet asunder.

"The imprisoned river, having rapidly passed this narrow defile, expands, breaks with violence over the rocks, and falls in a variety of grand and beautiful cataracts; one of fifteen feet, another of eighteen, a third of sixty, a fourth of twenty, and a fifth, said to be a hundred.

"The derivation of the name may perhaps excite a smile: I shall give it from the tradition of the country, which, I believe, is credited by the lower class, for their faith is very capacious.

"An old woman, in search of her strayed cow, saw her on the opposite side of the cleft rock, and while lamenting that she could not come at her, the devil appeared, consoled her case, and told her he would accommodate her with a bridge over the chasm, if she would suffer him to take the *first* who went over it. As she *must* be ruined in one case, and could *but* be ruined in the other, she complied. A bridge instantly arose. She debated a moment—her cow was dear—herself dearer; but the bargain could not be broken. She pulled a piece of bread out of her pocket, and threw it on the other side. Her dog, ignorant of the contract, darted over the bridge to seize it. He now became the forfeited prize; but as Satan kept no dogs but what had three heads, her's was of no use. He looked askew at being bit by an old woman—and who was more able to bite him?—hung his tail and walked off.' He behaved, however, with great honour, for he kept his word, which is more than we often do.

"Perhaps it acquired the name of Devil's Bridge from being what the modern beau would call 'a devilish inconvenient one.'

"ABERISTWITH.

"Pursuing our journey over a common of considerable eminence, I had, for the first time, a view of the

sea, with the white waves incessantly rising, and, on the right, one of the most charming rural prospects I ever beheld.

"The town of Aberistwith is pleasing, like that of Langollon, at a distance; but viewed internally it excites, like that, no emotion except disgust. The streets are narrow, dirty, and ill-paved.

"Perhaps the sea gains upon the land; for I was shewn a spot, now covered six or eight feet at high water, where, I was told, a church had stood, which is probably true, for I observed in the remainder of the steep bank variety of human bones under sailing orders at a high flood. My eye was particularly attracted by a small double tooth, which stuck in the soil four feet below the surface, which I saw again in my next visit to Aberistwith.

"The manners of a people are striking. Passing four times through Wales, I saw but one beggar, which was here. He accosted me—'Sir, I am a poor old man.' I was struck with the expressive manner in which he addressed me. Had this been in England, I should have been pelted with half a dozen *God-sakes* and worthless blessings.

"Strolling into a distant field, I saw about ten people of both sexes working together at harvest. They all stood still to eye me, as though I had been of a different species. I walked up and began a conversation; not a word was understood. Wishing to treat them, I pointed to them, and put my hand to my mouth, expressive of the act of drinking. They thought I was thirsty, and fetched their little keg to treat me; I frowned, as a man misunderstood, pulled out a shilling, which I repeatedly offered. All seemed surprised, but nobody took it. I pointed to the pocket of one of the women, to shew which way I meant it to pass; still nothing occurred but amazement. I now pointed to my own pocket, and then to her's, with the motion of giving; still the same. I then opened my coat-pocket, accompanied with the act for her to do the same. This succeeding, I dropt in the money.

"The dumb conversation ending, we parted, all sides pleased. Had this happened in England, I should

have experienced no trouble in *parting* with money, but instead of opening my own pocket, there were beggars enough who would have opened it for me.

"Domestic affairs not allowing me to continue at Aberistwith, and there being only one chaise between that and Welch Pool, and that chaise twenty miles off, I determined to hire a horse and meet the stage at Shrewsbury, about eighty miles; but finding I must hire two and a man, which would be still more expensive, and not being furnished with conveniences for equestrian conveyance, I resolved to walk it, with my great coat over my arm.

"A Welch tour is surprisingly grand. Nature is seen in extreme. The lofty, rough, and barren, mountains, opposed to the beautiful and fertile vallies, is a charming contrast. There appears no difference between the gentry of Wales and those of England, except that the former may have a little more pride and a little more poverty; and the lower class, a little less knowledge, less poverty, and more hospitality.

" MALLWYD.

"In my first day's journey, I passed through Machynlleth, a handsome open town, and on to Mallwyd, thirty-two miles. In my way, weary and heated, I stepped into a miserable hut, consisting of one small and black room, the floor native earth, and the sole light was admitted by the door, which had just admitted me. I sat down with all the freedom of an owner, gave a smile and a nod to the master, for to speak was needless. He looked pleasant, and, without a word, brought me a mess of buttermilk. This I could have relished, but was too much heated. I afterwards, where I could be understood, mentioned this union of poverty and hospitality; the reply was, 'that man is not so poor as you imagine.'

"In my second day's march, from Mallwyd to Welch Pool, a man darted out of a house, as if watching for me, with a 'how far are you going?' 'To Canoffice.' 'So am I.' I halted to observe a mill which I thought curious; he attended me as close as my shirt. He appeared rather shabby, not very active, but very in-

quisitive, without a wish to appear so; had travelled, been on board a ship, was a taylor, and was going to Llanvair, to visit a son.

" 'You carry your coat upside down, you will lose the gold.' 'There is none to lose.' 'If there is none in those pockets, there is in others.' We stopped at Canoffice, and, as I could make but a poor reckoning, I treated him.

" The weather being hot, we agreed to repose in the shade. 'Are your buckles silver?' 'Yes.' We were reclined upon a bank, I facing him, unbuttoned, with my eyes closed, all in silence and abstracted from the world.

" Opening my eyes, I saw, with astonishment, a large open clasp knife in his hand. 'What do you do with that knife?' with some emotion. 'Cut bread and cheese.' 'Why you have none to cut.'

" We marched on; I treated him coldly; he saw my suspicion. I was under no fear while my eyes were open, and he not at my heels, for I could overcome two such, though no fighter. Determined to quit my companion, I out-walked him, which seemed to disappoint him.

" Stopping at Llanvair to bait, he hunted me out, entered the same room where I sat alone, and drew his knife. 'Pray why do you draw that knife?' 'I always carry it to cut bread and cheese.' 'That must be a mistake, for you had none to cut either then or now, nor did you use it for any other purpose. Besides, if you come to this town to visit your son, there can be no need to enter a public-house.' He closed the knife and was silent. I paid my shot, walked on to Welch Pool, and saw him no more. I have only stated facts, that another may judge; but to this moment I am at a loss to guess whether my suspicions were just.

" LLANVAIR and WELCH POOL.

" Llanvair is romantic, has about fifty houses. Pool is quite an English town, with about four hundred. The streets are pleasant, but the pavement vile.

" Powis Castle is a splendid antique, with a variety of curious paintings. The gardens in the Nassau stile, now in disorder." p. 15.

A pretty engraving of Beddgelart constitutes the frontispiece, and there are three very singular sketches of the mountainous surface of the country.

CXXXII. ANTHROPOLOGY; or, the Natural History of Man, with a Comparative View of the Structure and Functions of animated beings in general. By WILLIAM BLAIR, A.M., Member of the Royal College of Surgeons. 8vo. 170 pages. 5s. Longman and Rees.

THIS able work, which must be highly acceptable to the medical profession, will, from its preface, receive the fullest and most satisfactory explanation.

" PREFACE.

" The most superficial reader of the following pages will perceive, that the author's sole design has been to facilitate the study of the animal economy, by affording a text-book, or syllabus, to the auditors of his Physiological Lectures. Intelligent men of almost every age and country have expressed a wish that the knowledge of human anatomy and physiology could be more easily attained; and that inquisitive persons in general might be presented with sufficiently strong motives for becoming acquainted with their own structure and functions; not, indeed, to encourage domestic quackery, nor to lessen the toils of medical education, but as an highly important branch of natural history, in which every reflecting mind must feel peculiarly interested.

" How many circumstances in common life are there in which such knowledge might prove essentially useful to mankind! and how much more rational would such a course of study be, than to occupy half the short period of human existence in frivolous or mercenary pursuits. 'A private gentleman (as the late professor Gregory has observed) will find the history of his own species a more interesting subject than that of spiders and cockle-shells.' And 'if men were to claim their right of inquiry into a subject that so nearly concerns

them, the good effects on medicine would soon appear: they would have no separate interest from that of the art: they would detect and expose assuming ignorance, and be the judges or the patrons of modest merit. The chief difficulty is, to determine on the best mode of rendering this branch of science both profitable and agreeable to a mixed assembly of amateurs.

"It must be universally allowed, that mere verbal description will not suffice for that purpose. The works of nature herself, the things which form the subjects of our discourse, should be presented to the inspection of students; for otherwise, they will but very imperfectly comprehend the phenomena of nature. In this exhibition, however, some degree of prudence, delicacy, and election, must be observed; since it is possible to disgust and discourage even the most zealous unprofessional inquirers, by the introduction of offensive or ill-prepared objects. Numerous kinds of anatomical preparations, accompanied with large drawings, prints, models, casts, and a living human subject for the muscles, may be exhibited with the happiest effect to the most fastidious and delicate audience. Such then are the means by which the author's successive courses of lectures have been illustrated.

"To scientific persons, lovers of natural history, students in the liberal arts, painters, sculptors, and, in a word, to literary men in general, the author has had the most flattering and repeated proofs that these lectures are by no means uninteresting; but to medical gentlemen, especially those of the higher classes, he cannot persuade himself to believe they are farther useful than as a preparatory course of study; since it is a maxim which he has ever inculcated, that anatomy for medical purposes can only be acquired with advantage in the dissecting room. Anatomical books and lectures undoubtedly have their uses; but, as a foundation for medical knowledge, let there be no dependence placed on any thing without actual dissections: let the understanding be aided from day to day, by perpetually and attentively examining the very objects themselves whose structure and uses are inquired into.

VOL. II.

"It will be of no importance to his readers to be informed by what coincidences the author was tempted to become a public lecturer on the animal economy: suffice it to say, that what was at first designed as an occasional amusement to a few of his friends, chiefly amateurs of the fine arts, has imperceptibly grown into the mature state of regular and annual discourses, addressed to a more promiscuous company of visitors. As to the manner in which this syllabus is executed, the author cannot but feel it requisite to make some acknowledgment and apology: he is completely aware of its imperfections, but since an opportunity is afforded him of filling up chasms, and giving a due proportion to the various topics of the lectures, he hopes what may appear to be a very unfinished performance to readers in general will not be without its use to those for whom it was too hastily written.

"The causes which influenced the author in producing that considerable difference which appears between some of the outlines of these discourses were partly designed and partly accidental. Several of them were purposely extended to a greater length than others, in order to gratify the wishes of certain private individuals; and if time can be procured for the undertakings, it is not improbable that the author may be hereafter induced to print a few entire lectures on the subject of 'Picturesque Anatomy;' in which it will be his endeavour to supply, for the use of young painters, engravers, and sculptors, such instructions as he has thought would be novel and useful to that class of students. The means by which this branch of science might be effectually acquired are not always very accessible to the generality of artists: they are either unreasonably expensive, too remote from the other objects of their pursuit, or by far too difficult of access. At present, therefore, it may be deemed a desideratum to publish a series of familiar Discourses on Picturesque Anatomy; in which not only a general account of the science itself shall be given, but the best resources pointed out for obtaining or inspecting appropriate casts, models, engravings, books, anatomical exhibitions, and other appendages of the arts." p. viii.

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CXXXIII. THE JUVENILE TOURIST; or, *Excursions through various Parts of the Island of Great Britain, including the West of England, the Midland Counties, and the whole County of Kent. Illustrated with Maps, and interspersed with Historical Anecdotes and Poetical Extracts, for the Improvement of the Rising Generation. In a Series of Letters to a Pupil.* By JOHN EVANS, A. M., Master of a Seminary for a limited number of Pupils, Pullin's-Row, Islington. With a Portrait and Maps.

(Concluded from page 614.)

WE did mean to furnish the reader with several other extracts from this truly instructive and entertaining work, but our limits forbid; we can only transcribe the seventh letter of the Midland Tour, where the author describes a romantic spot in South Wales, little known to the rest of the world.

"My dear young friend,

"Having informed you, at the close of my last letter, that I had reached Pontypool, here I rested for a few days beneath my paternal roof. The sight of kind relatives and friends whom you have not seen for a time invigorates the feelings and awakens the best emotions of the heart. Such intercourses are of a delicious kind; they are the result of the social law of our nature, and they constitute a bond of union among the numberless families which are every where scattered over the surface of the earth.

"Pontypool is a small town of Monmouthshire, which has risen up in the course of the last century. It owes its existence to the mineral treasures which lie concealed in the surrounding hills. The immense quantities of iron ore and of coal that are here dug out of the bowels of the earth are astonishing. The hammer and the pick-axe are heard to resound in the midst of woods where used to prevail the profoundest silence; whilst the roaring furnace and the thundering forge shake the vallies through which the brooks were wont to flow with an uninterrupted placidity!

Scarce had the genius of our happy isle
Wing'd freedom here, when she began
to smile.
O'er all this chequer'd scene she deign'd
to look,
Peep'd in each hill, surveyed each wind-
ing brook;
The blooming copse, and tall majestic
oak,
She eyed with joy, and thus prophetic
spoke:
'Here in these wilds, in this obscure re-
treat
Of arts renown'd, I'll fix the lasting seat.
Inspir'd by me, thy hardy sons shall pour,
From those long pregnant hills, the pon-
drous ore;
While sooty hands from tents of turf
shall aid,
With jetty charcoal, the important trade.
This rolling stream, or that small mur-
muring rill,
Shall motion give to thundering forge
or mill;
While through yon vale shall dusky co-
lumn rise,
That fill the air and dim the lucid
skies!"

Thomas.

"In approaching the place, you have no view of the town till you enter it. The windings thither are romantic, and commence from a large handsome stong in the high road, which informs you are a mile from Pontypool, and one hundred and forty-eight miles from London. After leaving this spot, a wild and variegated scene soon presents itself to view. On the left, stands a huge mountain, with a dark and dreary aspect, possessing none of those tokens of fertility which sooth and tranquillize the heart. On the right, lies a hill with a gentle declivity, part of which forms a charming park, where the deer are seen through the vista of lofty trees, frolicking with gamesome festivity. In full front, at the extremity of the park, and close to the town, a gentleman's seat rears its head, suggesting the welcome idea of plenty and hospitality. The mansion is emphatically called the Great House, a term peculiarly appropriate; for upon its first erection it must have appeared immensely great to persons in this part of the country, where a few huts, for the accommodation of workmen, were almost the only architectural exhibitions which ornamented this portion of the principality. It was partly built by Major Hanbury, and partly

by his son Capel; but it is at present undergoing several judicious improvements. Mr. Cox remarks, as to the gardens, that a lawn of verdure is soon gradually to slope from the house, thus harmonizing with the native beauties of the scenery.

"The house, however, is large and handsome: it is the property of Capel Hanbury Leigh, esq. who resides in it, and who, together with Mrs. Leigh (the late lady Mackworth) are beloved for their affability and condescension. His father, John Hanbury, esq. bore a similar character; and after having served the county of Monmouth in parliament for several years, died, on the 5th of April, 1784, at Rouen, in Normandy. His remains were brought home for interment among his ancestors, and the last sad tokens of respect were paid to his corpse by thousands of spectators, with every possible degree of solemnity.

"It may not be improper here to add, that his widow (daughter of M. Lewis, esq. of St. Pierre), married T. Stoughton, esq. who resides, together with his family, at Pontypool. Both he and Mr. Leigh act in the capacity of magistrate, and discharge its duties so well, that they are entitled to the thanks of the community. The due administration of law, for the promotion of peace and security, is an unspeakable blessing to any country.

"The Great House is decorated with several family pictures, particularly the portraits of Major Hanbury, of the late John Hanbury, esq. of his wife (now Mrs. Stoughton) and their three infant sons. There is also the head of an old man, though not well painted: it is Mr. Williams, of Cereleon, the friend of Major Hanbury, and the great benefactor of the family. Mrs. Leigh likewise has brought from Gnull Castle, Glamorganshire, the seat of her late husband, Sir Robert Humphrey Mackworth, bart. many curious paintings, with which the connoisseur cannot fail of being gratified. This mansion, together with its interior and exterior decorations, is well worth inspection.

"Upon quitting the turnpike road, you leave on the right a large fine iron gate, which commands the entrance into the park, at the top of which age

entwined the initials of the Hanbury family. You then pass over Pontypool bridge, a plain structure, of one arch, but a neat plate of which you will find in 'A Collection of Tours through the Principality.' Here is a poor village of the same name, where nothing strikes the eye but wire-works, which are fallen into decay. Trosnant, another village, soon appears in view, of larger extent, and in which are some good houses. Quickly after, you have a view to the right of the Great House, the stables, and the adjoining park, when you all at once find yourselves entering the sequestered town of Pontypool! It consists only of two streets, has one principal inn, but an excellent market on Saturdays, for almost every kind of provision. From the Cross, in the centre of the place, is a pleasing view of gardens belonging to the Great House, recently laid out, and in a high degree of cultivation.

"It is remarkable that this little town should not have in it either church, chapel, or any kind of meeting-house. The parish church of Trevechin stands one mile off, two meetings at a similar distance, and another in the village of Trosnant. With respect to the church, it may be accounted for on this principle, that the town being of modern date, it would be much easier for the inhabitants to frequent the structure already built, than to erect another in its immediate vicinity.

"The church is situated on the side of a hill, and therefore it requires the effort of many a step to reach it. Great part of the way lies through the midst of a large wood, which renders the approach towards it solemn and impressive. You at last see it at the distance of a long field, placed on an eminence, encompassed with a few tombs belonging to respectable families, and with a vast number of headstones, those common memorials of mortality. The time of its erection being unknown, we may exclaim—

'Say, ancient edifice, how long upon
the hill has stood
Thy weather-braving tower, and silent
mark'd
The human leaf inconstant bud and
fall?
The generations of deciduous man,

How often hast thou seen them pass
 away?
 How often has thy still surrounding
 ward
 Yawn'd for the fathers of the peopled
 vale,
 And clos'd upon them all? *Hardis.*

"The edifice itself may be pronounced a good plain country church. The pulpit has stood many years having on it this inscription: '1637, God save the King, C. R. 13,' with some other initials: and of the few monuments to be found here, that belonging to the family of the Hanburys is by far the best, both in point of appearance and execution. The vault stands close to it, with an escutcheon suspended over the door, bearing this common but expressive motto: 'In cælo quies'—In heaven there is rest. This sentiment forms a beautiful contrast with the noise and bustle attendant upon earthly greatness, which seldom fails to bring along with it more than an ordinary share of the cares and sorrows of mortality. There is also a plain tablet fixed above one of the pillars, with some expressive lines on Mr. Read, a physician, who was much esteemed for his seriousness and his humanity.

"The situation of the church is rural, and the prospect must make an impression on the heart. Having ascended the tower, you find yourself environed by hills, on the sides of which the bleating flocks are scattered in every direction. The rustic cottages here and there shew their heads with simplicity. Immediately before you, at the extremity of the horizon, the Bristol channel presents itself, on the surface of which are seen, gliding to and fro, vessels of various sizes, whose white sails, by means of the reflection of the sun, heighten and beautify the landscape. Beyond, the scene is bounded by a fine blue ridge of Somersetshire hills, not far distant from Wells, Bridgewater, and Glastonbury.

"Descending from this eminence, you go down gradually into the valley; and entering the town, you pass by a forge, where the iron from the furnace is again melted down and beaten into different forms for the uses of society. The place has a dark and tremendous appearance. The glowing

of so many fires, the roar of so many pair of bellows, together with the reiterated fall of a hammer of near five hundred pounds weight, astound the senses, filling them with fearful reverberations!

'See, pale and hollow-ey'd, in his blue
 shirt,
 Before the scorching furnace reeking
 stands
 The weary smith. A thund'ring water-
 wheel
 Alternately uplifts his cumb'rous pair
 Of roaring bellows. He torments the
 coal
 And stirs the melting ore, till all re-
 solv'd;
 Then with vast forceps seizes the bright
 mass,
 And drags it glowing to the anvil. Eye
 Can scarce attend it, so intense the
 heat.
 He bears it all, and with one arm lets
 free
 Th' impatient stream. The heavy wheel
 uplifts
 Slowly, and suddenly lets fall the loud
 And awful hammer, that confounds the
 ear
 And makes the firm earth tremble! He
 the block
 Shapes to the blow obsequious: cooler
 grown,
 He stays his flood-gate, once again pro-
 vokes
 The dying cinder, and his half done
 work
 Buries in fire. Again he plucks it forth,
 And once more lifts it to the sturdy an-
 vil.
 There, beaten long and often turn'd, at
 length,
 'Tis done. He bears it, hissing, to the
 light,
 An Iron Bar. Behold it well. What
 is't,
 But a just emblem of the lot of virtue?
 For in this naughty world she cannot
 live,
 Nor rust contract, nor mingle with at-
 troy:
 So the great Judge, to make her worthy
 heaven,
 Submits her to the furnace and the an-
 vil;
 Till molten, bruised, and batter'd, she
 becomes
 Spotless and pure, and leaves her dross
 behind! *Village Curate.*

"There are here three of these
 forges, and they work both day and
 night. The noise of their hammers,
 which scarcely ever ceases, imparts to

this retired spot a kind of tumultuous animation. At present, alas! they are condemned to silence; but it is to be hoped that they will speedily be set in motion, since on this grand article of manufacture hundreds depend for their livelihood and prosperity.

"The Japan manufactory in this place is well worth inspection. Its wares need no description, being every where seen and every where admired. There are, indeed, many imitations of it at Birmingham, and at other places; but they are inferior to the productions of the original manufactory.

"Mr. T. Thomas, in his 'Address to the Inhabitants of Pontypool,' already quoted, has happily delineated the rise and progress of the iron-works in this town and its vicinity.

"A canal has lately been made, close to the town, at an immense expence; by which ore and coal are conveyed from their native beds down to Newport, ten miles off, on the Bristol Channel, whence they may be transferred to any part of the habitable world. The banks of the canal afford a pleasant walk to the inhabitants, presenting a variegated prospect of the country.

"Nor should I omit to mention the Folly, a summer-house of semi-circular form, built by the late Mr. Hanbury, near the extremity of the chain of hills which stretch from Pontypool park to the Blorunge, near Abergavenny. Hence, the wild and beautiful parts of the country are seen to advantage. Few prospects can be said to exceed it, either in beauty or sublimity.

"Before I quit my present subject, I shall just notice the apparitions and fairies with which Wales is said to abound. A venerable minister, Mr. Edmund Jones, now deceased, published some years ago a pamphlet, in which were detailed all the tales of the kind which he could muster up throughout the principality. I now sought for this book, but in vain; probably parents had wisely committed it to the flames. I read it when a boy, and, under its influence, have been fearful of my own shadow! The tales consisted of a relation of dreadful noises and hideous appearances, all of which it is more than likely originated in the imagination of those who first

detailed them. Superstition is ever conjuring up her airy phantoms, and pouring her marvellous tales into the ear of credulity. But the rays of science disperse these remaining shades of darkness, and in the mean time, cherishing the favour of the Supreme Being, we ought to rely on his care and protection with cheerfulness and serenity.

"As to fairies, many a droll story is told of them; and their being inclined to merriment made me wish for a sight of them. My wish, however, was never gratified. They are, in general, said to appear on the side of a mountain, in the early dawn of the morning, for some time before the sun arises, which sends them to their abodes of invisibility. A gentleman assured me he had actually seen them at this time, dancing in a circle beneath the foliage of an oak, with tokens of festivity! He said there were myriads, of various colours, remarkably small in stature, and their music was of that delicate nature that it wrought his soul into ecstasy! He was eager to approach and join them; but, alas! before he could reach the spot, the sun had made its appearance, and they vanished away! Such was the story to which I once listened with a bewitching pleasure. I am now convinced, from subsequent inquiry, that my well meaning informer must have been mistaken; that the appearances were only exhalations from the ground, and the sounds, only the effect of an imagination which had longed for such a gratification. As imaginary beings, they form a proper part of poetic machinery, but ought never to have been admitted among the realities of the principality. Dr. Beattie has thus delineated these diminutive gentry in his Minstrel.

With merriment and song, and timbrels clear,
A troop of Fays from myrtle bowers advance;
The little warriors doff the targe and spear,
And loud enlivening strains provoke the dance.
They meet, they dart away, they wheel askance,
To right, to left, they thrud the flying maze,
Now bound aloft with vigorous spring, then glance.

Rapid along—with many-colour'd rays
Of tapers, gems, and gold, the echoing
forests blaze !

"It would be impossible to attempt a description of the walks with which the little town of Pontypool is surrounded. Woods and rivulets meet you in every direction. Accustomed to them from early childhood, being only five years of age when my parents removed hither, I feel a pleasure in revisiting them, and even a stranger would acknowledge that their beauty and variety entitle them to admiration. Here you may perceive nature sporting herself in ten thousand different forms; here you may indulge that kind of meditation which is essential to our moral improvement—

—Seet of my early years!
Still busy fancy loves, with fairy touch,
To paint its faded scenes: even now
mine eye
Darts through the past its retrospective
glance,
And calls to view each haunt of sportive
youth,
Each long-lost haunt I lov'd. *Southey.*

"Having remained at Pontypool for a few days only, I left it rather suddenly, and set out for London.

"Caerleon was my first stage, at the distance of eight miles, a charming ride, where I breakfasted with a worthy family (that of Mr. R—d's), remarkable for its hospitality. This place was of great consequence in the time of the Romans, when London, York, and Caerleon, are mentioned as the three principal places in the kingdom. It was then an archbishopric, and thirty British kings are said to have been brought here for interment. A splendid court was kept here, and the famous Prince Arthur, together with the Knights of the Round Table, used here to perform feats of dexterity. Temples, colleges, and baths, once abounded in this place, possessing the grandeur and magnificence of a metropolitan city. But few vestiges are now to be found. The town is dull, and has nothing to recommend it to attention. Antiquities, indeed, are occasionally dug up which shew its former importance in the scale of society. A castle formerly

commanded its entrance; but even its mouldering remains, sometime ago visible, have now disappeared!

"Caerleon church is a venerable object, and of some extent. Here I had first the pleasure of seeing and hearing the present bishop of Llandaff, Dr. Watson, deliver an excellent charge with an elocution at once manly and impressive. From the pulpit and the press does this prelate excite our approbation. His is the envied lot to unite clearness of thought, energy of expression, and liberality of sentiment, with all the force of a chaste but animated delivery. Close by, stands a neat free-school, founded by a Mr. Williams, highly serviceable to the rising generation.

"Near the bridge is a neat place of worship, and the only one in the town, for dissenters. It belongs to the baptists, and was built by the late Heman Davies, esq. who was the patron of religion.

"A large boat goes from Caerleon to Bristol every week, carrying rather quantities of iron, and bringing back all kinds of goods for the use of the country. About two miles below the town, on the side of the river, may be seen the old mansion of St. Julian's; and two miles farther down, stands the town of Newport, which carries on a trade with places lying on the shores of the Bristol channel. A handsome stone bridge has been just erected here by the son of the architect who built the far-famed arch of Ponty-pridd, near Caerphilly, in Glamorganshire. The church of Newport rears its head on an eminence, whence there is a charming prospect towards every part of the horizon.

"As I was directing my course to Bristol, the New Passage was the object of my destination. Upon leaving Caerleon, you perceive on the summit of the hill the battered structure of Christ-church, even at a distance exhibiting to the most superficial eye marks of antiquity. Riding on about ten miles, we came to Caerwent, a place of consequence in the time of the Romans, but now rural in its aspect and variegated in its scenery. A Roman pavement was discovered here some years ago, which I turned aside to inspect, and was sorry to find it in a shattered condition. It was walled round in the centre of a field; but,

for want of being covered, and from the circumstance of every visitor taking away a piece of it, the ancient figures were nearly obliterated.

"Not far from Caerwent, in the neighbourhood of Chepstow, lies Piercefield, whose house and gardens have been the subject of general admiration. The house is a magnificent building of freestone, reared in a most romantic situation, and its interior is handsomely decorated. But it is the gardens which have attracted so much attraction. Mr. Coxe has thus happily described them in his elegant and entertaining 'History of Monmouthshire':—

'On entering the grounds at the extremity of the village of St. Arvan's, and at the bottom of Wynd Cliff, the walk leads through plantations, commanding on the right a distant view of the Severn and the surrounding country. It penetrates into a thick forest, and conducts to the Lover's Leap, where the Wynd Cliff is seen towering above the river in all its height and beauty; and below yawns a deep and wooded abyss. It waves almost imperceptibly in a grand outline on the brow of the majestic amphitheatre of cliffs impending over the Wye, opposite to the peninsula of Lancut, then crosses the park, runs through groves and thickets, and again joins the banks of the Wye, at that reach of the river which stretches from Lancut to the castle of Chepstow. From the Lover's Leap, the walk is carried through a thick mantle of forests, with occasional openings, which seem not the result of art or design, but the effect of chance or nature, and seats, placed where the spectator may repose, and view at leisure the scenery above, beneath, and around! This

—bow'ry walk

Of covert close, where scarce a speck of day

Falls on the lengthen'd gloom!

is consonant to the genius of Piercefield. The screen of wood prevents the uniformity of a bird's eye view; and the imperceptible bend of the amphitheatre conveys the spectator from one part of this fairy region to another without discovering the gradations. Hence the Wye is sometimes concealed or half-observed by over-

hanging foliage; at others, wholly expanding to view, is seen sweeping beneath, in a broad and circuitous channel. Hence, at one place, the Severn spreads in the midst of a boundless expanse of country, and on the opposite side to the Wye; at another, both rivers appear on the same side, and the Severn seems supported on the level summit of the cliffs, which forms the banks of the Wye. Hence the same objects present themselves in different aspects and with varied accompaniments. Hence the magic transition, from the impervious gloom of the forests to open groves, from meadows and lawns to rocks and precipices, and from the mild beauties of English landscape to the wildness of Alpine scenery.

"This enchanting spot is now the property of Colonel Wood; but formerly it was the seat of Valentine Morris, Esq. who died August 26, 1789; a character as distinguished for his imprudence as for his benevolence and hospitality. He was, however, greatly beloved; for when his embarrassed circumstances obliged him to quit his beloved Piercefield, his departure excited deep regret in the breasts of persons of almost every description. Indeed, to use the words of Mr. Thicknesse, who knew him well, 'he shared his good things, in the day of his fortune, with the friends of his prosperity; and he divided the pittance that remained, in the hour of his distress, with the companions of his adversity.' Peace be to his memory!

"Upon reaching the Passage house, we were not able to cross for some hours. It is supposed that this ferry is as ancient as that of the Old Passage, nearer to Chepstow. But it may be mentioned, as a remarkable circumstance, that Oliver Cromwell suppressed it, on account of a small body of republicans being lost here by the designed inattention of the boatmen. It was revived in 1718, and belongs to the St. Pierre family.

"The Severn, at the New Passage, is here about three miles wide; and it was diverting to behold the great number of porpoises tossing and tumbling on the surface of the tumultuous tide. The *housse* resounding Severn takes its rise in Montgomeryshire, passes by Shrewsbury, Worcester, Gloucester, &c. then loses itself, by

means of the Bristol Channel, in the wide waves of the Atlantic Ocean. When our patience was almost exhausted, we met with a small boat, and got over with ease and speed. A stage immediately conveyed us the remaining twelve miles, passing along through several rural villages, particularly Westbury, to the famous city of Bristol.

"I am, Sir,

"Your's, &c."

P. 274.

The portrait is an admirable engraving, both for likeness and execution; the maps may be recommended for neatness and accuracy.

CXXXIV. *THE Parallel between England and Carthage, and between France and Rome, examined. By a CITIZEN OF DUBLIN. 8vo. 50 pages. 1s.6d. Murray.*

THIS well written pamphlet being both spirited and reasonable, we select the following paragraph.

"If my eye were limited by the shores of the Zuyder Sea and the provinces of Picardy and Champagne, my heart, though affected, would not be chilled with horror, and, by feeling too exquisitely, dry up the source of sensibility and cease to feel at all. But, when I march in the train of French armies along the Rhine—when I see its waves empurpled with blood, and its banks present an image of desolation and despair—I look towards heaven, and ask, what is this creature man? Is this the noble representation of a God, whose dispositions, and whose actions display the passions and destructive powers of a fiend? Cities, once the seats of happiness and joy, now lying in ruins and solitude—territories, where a happy population enriched the soil, where commerce diffused the splendour of a vast variety, where agriculture waved in golden harvests, where the song of joy cheered the husbandman in the field, and the smile of love gave charm and consolation to his home—all are vanished, and man, the image of his Maker, is remembered only by the devastation he

has caused. I cross the Rhine: I pursue the route of republican armies in Suabia and Bavaria, in Franconia and the Palatinate. I ask for the influence of the Hanseatic towns: the victor displays his conquests in their poverty and their ruin. I ask for the people who gave to those cities action, life, and consequence: the victor directs me to their tombs. I look around for those domestic scenes which often filled my heart with a rapture that rose to my eye in tears.—Where are they now?—the father in his family, enjoying, at the close of life, the produce of honourable industry, teaching by his example the practice of virtue and the road to heaven?—where, where, is the matron's smile, gazing, delighted, on the peaceful slumber of her infant boy?—where the soul-thrilling raptures of returned love? the 'little, strong, embrace of prattling children?'—oh! they are gone!—the father's pleasure and the mother's hope, the lover's rapture and the friend sincere!—all are vanished! Silent and gloomy is the scene! The hand of death has been busy here; and war, from the extent and duration of his calamities, claims in the temple of fame the palm of immortality." p. 29.

CXXXV. *CAUSES of the Inefficacy of Fasts; in a sermon preached at the Octagon-Chapel, Bath, on the fast-day, Oct. 19, 1803. By the REV. JOHN GARDINER, D.D. 8vo. 50 pages. 1s.6d. Hatchard.*

THE text of this animated discourse is Isaiah lviii. 3. 'Wherefore have we fasted and thou seest not? After insisting on the usual topics, the preacher thus closes.

"In concluding, then, permit me to congratulate you, ye Nobles, ye Captains and Rulers of the People, that by your examples and measures, by your spirited and well timed exertions, you have succeeded in giving birth to a generous emulation among subjects always renowned for their loyalty and valour, and at this moment panting for the hour of conflict and of victory: they are prepared to support you with their resistless

strength wherever the signal of alarm invites; nay, combining your interests with their own, they will even anticipate your commands, in enduring hardships and affronting dangers; their courage is for you a rock of refuge, and their bodies are your stoutest shields. But do not imagine it enough to furnish your people with weapons, or to stand at their head, brave and intrepid like Joshua and Nehemiah; try to excite in them also an emulation still more noble and more useful to your country: imitate these holy men, and fail not to charge your followers to lift up their hands to heaven, and implore the God of armies to bless their weapons; you have only to give the dignified example, and say, 'Save us, O God of our salvation, gather us together, and deliver us from the heathen;' and 'all the people will' instantly answer 'Amen; and will praise the Lord.' To a fervour of devotion add the morals of the christian, and you will meet with the same docility and obedience; you will be followed as eagerly by the people in the path of virtue and piety as in that of patriotism and martial glory." p. 52.

CXXXVI. MARTIAL BIOGRAPHY; or, *Memoirs of the most eminent British Military Characters who have distinguished themselves under the English Standard, by their splendid Achievements in the Field of Mars, to their own immortal Honour and to the Glory of the British Arms, from the earliest Periods of History to the present time. Containing a circumstantial and authentic Narrative of their Lives, Public and Private Characters, Eminent Virtues, &c. Including correct and interesting Accounts of the various Battles, Sieges, Blockades, Campaigns, brilliant Victories, &c. from Government Authorities. With Portraits of the most distinguished Characters. To which is added, a compendious Glossary, containing an Explanation of Military Terms and Phrases, with the Rank and Duty of every Officer, whether in the Camp, Field, or Quarters.* Vol. II.

ters: with several useful Hints and Instructions in Military Tactics. Also, a correct List of all the principal Battles, Sieges, Actions, Encounters, &c. which have taken Place in Europe, with the names of the Commanders, Officers, the Issue of the Contest, &c. sm. 12mo. 400 pages. 7s. bds. Hurst.

THE reader will be able to form some judgment of the merits of this very interesting volume by the following

" PREFACE.

" Not only the nations of Europe, but even the remotest of the globe, have acknowledged with admiration the heroism of our British soldiers; whose brilliant conquests have even excited the praise of enemies. The last fifteen centuries have, it must be confessed, produced heroes who might vie with the most renowned of Carthage and of Rome, with this superior advantage, that while displaying their fortitude, they forgot not the divine principles of mercy; for pity and valour have ever been the characteristics of the British soldier.

" While our feats and victories have afforded themes to neighbouring nations, it is proper the hand of the biographer should be extended to snatch some of the private virtues of those great characters from oblivion. The perusal of them will act as a powerful stimulus, in exciting the ardour of the British youth; and, as example is more powerful than precept, emulate him to an imitation of their excellencies.

" The present work is executed with that intention. The impartial reader will here find that the brave defenders of our rights and liberties are, and have been, men of the most exemplary characters. Some, amidst the din of war, have found leisure to pursue the intricate roads of science; others have possessed that public spirit and unbounded generosity which might often be sought for in vain within the reclusive walls of a cloister; while others have possessed the most disinterested zeal and concern for the sublime truths of religion. That our country, and even our own age, have furnished this amiable variety, the

following memoirs will certify. They are confined to the actions of the British heroes; where, we will be bold to say, are sufficient materials for the most ample biography. The private characters of the different subjects of this work are drawn with all the accuracy and impartiality possible; their public and private virtues particularly noticed, their attainments in literature regarded, their private domestic circumstances carefully unfolded, and their various successes, actions, and battles, faithfully and circumstantially detailed, from the most authentic sources, viz. government authorities. The causes which led to their particular successes and eclat are minutely investigated; and every adverse stroke in the line of their professional duty, for human nature is not infallible, carefully examined.

"In the most important military actions which have graced the British arms, and are here displayed, we have given, as nearly as possible, the ordinary arrangement of the troops, a description of the scene of action, the attacks, charges, and assaults, of the different brigades, divisions, and wings, of the armies, the conduct of the general officers, and the issue of the contest; so that the reader, who hitherto has had but a very incompetent idea of a field of battle, may figure to himself those important scenes and the heroic actions there performed, where patriotic thousands zealously sacrifice their lives for the security of far more myriads.

"A Glossary, containing a complete explanation of the principal terms used in the field, with an explanation of the names of every principal appendage to a camp or army, is added, for the convenience and information of the general reader, whereby he will be able to peruse with advantage any circumstantial detail of an action or campaign, whether in history or the public prints of the present day. The young tyro, volunteer, &c. will find their account in possessing such a pocket-companion; and will meet with many useful hints and approved maxims, the productions of experienced generals and skilful engineers, dispersed, not only in the Glossary itself, but throughout the whole body of the work, and may in a short time be enabled to trace the causes of any

failure or successful event; and prognosticate the success of an action from the disposition and spirit of the troops, nature of the ground, character of the officers, and the various other circumstances which, more or less, conspire to the ultimatum of every campaign.

"A correct, original, alphabetical, list of all the principal sieges, battles, blockades, encounters, &c. is added, with their dates, commanders on each side, issue and consequences, which will be found of greater use and benefit to readers of every class than can be concisely mentioned.

"At a time when the public spirit is called forth, and willingly exerts itself with the most decided unanimity—when all classes and ages are anxiously intent on an opportunity of shewing their laudable patriotism, displaying their zeal for their country's welfare, and eagerly hoping to signalize themselves against an insulting foe, it would be the most unpardonable neglect in those who had the superintendence of youth not to encourage the general ardor in their tender breasts, by indulging their curiosity with the perusal of the worthy actions of their ancestors, to whom they are indebted for their hereditary and constitutional benefits. To those we must recommend the present work, as forming a rational amusement for their leisure hours; giving them a just notion of the rules of honour and valour; inspiring them with intrepidity and tending to emancipate their minds from the degrading slavery of effeminacy."

Take the following specimen of the execution of this work.

"Charles Stanhope, Earl of Harrington. This distinguished nobleman has held a very conspicuous military situation during nearly thirty years; throughout which space of time he has always acquitted himself with the greatest honour to his character and service to his country. He was born in the year 1753. His father was a general in the British army, and commanded one of the troops of the old horse guards. During the late king's reign, he was secretary of state, and succeeded Philip earl of Chesterfield as lord lieutenant of Ireland, in 1747. In 1770, the present lord procured an ensign's commission in the foot-guards, and in 1774, he joined the twenty-

ninth regiment of foot, lately returned from America, as captain, and had the command of the light company. General sir William Howe having invented a set of manœuvres for light infantry, his majesty ordered them to be practised; and seven light companies were assembled at Salisbury for the occasion, in the summer of 1774, among which was that commanded by lord Harrington. His majesty went to Salisbury to see them, and was much pleased with their utility and mode of execution. These manœuvres were intended chiefly for a woody and close country, in which an army cannot easily act in line. They were all done from the centre of battalia, grand divisions, and subdivisions, by double Indian files, and are six in number. The whole are described in Williamson's Elements of Military Arrangements. But the present system of light infantry manœuvres are different from those of Sir William Howe. In the beginning of 1776, lord Harrington, then viscount Petersham, exchanged his light company for the grenadier company of the twenty-ninth. In February, that year, this regiment embarked at Chatham, for Quebec, on board the Isis, Surprise, and Martin, ships of war, and four transports; and by the twenty-ninth of May following they arrived at Quebec, where they did duty, and waited till the arrival of the army from Europe, under the command of major general Burgoyne, when the whole was ordered up the river St. Lawrence, in pursuit of the Americans. On the eighth of June, the Americans attempted to cut off the troops in the town of Trois Rivières, which they thought was occupied by a small body of men; but they met with a warm reception, and retreated into the woods. The twenty-fourth regiment, ten companies of grenadiers, and the same number of light infantry, were formed into an advanced brigade, under the command of lieutenant colonel Fraser, of the 24th foot, appointed brigadier general. This brigade landed at Sorel, and pursued the Americans up the river Richlieu, to Chamblee and Fort St. John, at which place the latter embarked, in batteaux, for l'Isle au Noix. The advanced brigade encamped at Fort St. John, until vessels

could be procured to follow the Americans. As soon as the armament was completed, part of the 29th battalion companies embarked on board the ships of war as marines; and on the 11th and 13th of October actions took place between the British fleet, under commodore Crew and admiral Pringle, and the Americans, commanded by general Arnold; in all of which the British were victorious. The advanced and first brigades, with the artillery and remainder of the 29th, were in batteaux, and soon joined the fleet at Crown Point, where the 29th detachment had landed and taken post in the ruins of Fort Frederick. The army immediately encamped; but, the weather setting in very cold and stormy, sir Guy Carleton thought proper to defer the attack of Ticonderago till the following spring. The army re-embarked, and sailed the 2d of November, the fleet bringing up the rear. On arriving in Canada, the army was ordered into winter quarters. The advanced brigade was cantoned on both banks of the river St. Lawrence, from Montreal downwards. Lord Petersham's company was quartered at Verchere. The 29th battalion garrisoned Montreal, to which place his lordship often went to see his friends. In the spring of 1777, lieutenant-general Burgoyne was appointed to command a detachment of sir Guy Carleton's army, destined to cross Lake Champlain, for the attack of Ticonderago, and to effect a junction with the southern army. This army, after encountering the greatest difficulties, and disputing every inch of ground with the Americans, infinitely superior in number, was obliged to throw down their arms by the convention of Saratoga. (See *Burgoyne*.) During this active campaign, lord Petersham acted as an aide-de-camp to general Burgoyne, and his services in that arduous capacity were particularly noticed by that general. Indeed, his lordship was on the most intimate footing with all the general and other officers, particularly brigadier general Fraser, who often declared that lord Petersham would be one of the first officers in the British army. After the disastrous issue of the campaign, lord Petersham was sent to England with general Burgoyne's dispatches, by the way of

New York, and no person in the army could have been chosen more proper to give his majesty every information on the subject than his lordship. Shortly after his lordship's arrival in London, he purchased a company in the foot guards. In 1779, lord Petersham succeeded to the title of earl of Harrington, in consequence of the death of his father; and shortly after that event, he married Miss Fleming, daughter and co-heiress of sir Michael Fleming, bart. a lady of large fortune and most amiable manners, who has long ranked high in the esteem and favour of the queen.

"The intention of the French to attack our West-India possessions being very evident, letters of service were issued about this time to raise a number of new regiments, one of which was given to his lordship, who soon completed it as the eighty-fifth; and shortly after embarked with it, as lieutenant colonel commandant, for Jamaica.

"On lord Harrington's return to England, he met with a most gracious reception from his majesty (whose discernment in military matters and attention to deserving officers form conspicuous traits in his character), who was pleased to nominate him one of his aides-de-camp, which gave him the rank of colonel in the army. Lieutenant general Calcraft, of the sixty-fifth foot, dying shortly after the arrival of lord Harrington, that regiment was presented to his lordship, which he immediately joined; and on its being ordered to Ireland, he embarked with it, his amiable consort still accompanying him. While on Dublin duty, he had the command of that garrison, and possessed the confidence of the duke of Rutland, then lord lieutenant, in an eminent degree. It was during this time that lieutenant general David Dundas, then adjutant general of the Irish army, wished to bring forward the system of tactics which is now adopted in our service. Lord Harrington, whose knowledge of the military art was inferior to none of his standing, approved highly of it, and immediately, with the duke of Rutland's approbation, tried it with the sixty-fifth. The progress that well-disciplined corps made in these tactics, and the evident utility to be derived

therefrom, in execution, steadiness, celerity, and order, was fully exemplified at the time, which induced other regiments to follow its example, and in a short time it became general in both kingdoms. In June, 1792, this system was, by his majesty's orders, directed to be implicitly followed by every regiment in the service. In 1785, his lordship's regiment being ordered to America, he obtained his majesty's permission to return to England, and, for the first time since his entrance upon a military career, enjoyed the tranquillity of leisure and the sweets of a domestic life. He passed a few months of the winter in London, but chiefly spent his time at his seat in Derbyshire, where he was enabled to pursue the study of his profession, assisted by one of the most valuable libraries of military authors in this kingdom. During his lordship's retirement in Derbyshire, a circumstance took place highly flattering to his character. On the death of lieutenant-general Evelyn, colonel of the twenty-ninth regiment, the earl of Harrington had expressed a particular wish to succeed to the colonelcy of that regiment. It was, however, previously disposed of to lieutenant general Tryon. In January, 1788, the death of this officer occasioning a second vacancy, an express was immediately sent by the secretary at war to lord Harrington, at his seat in Derbyshire, notifying, that his majesty, bearing in recollection the former wish of his lordship, had appointed him to the regiment.

"During the period of lord Harrington's command of this regiment, the nation was happily in a state of peace. Many opportunities, however, occurred, in which the talents and exertions of his lordship were conspicuously displayed. His regiment was honoured by the peculiar commendation of his majesty for their steady discipline and regular conduct at Cheltenham and at Windsor, at which places it was stationed during the royal residence. At the latter, the regiment was continued in garrison for three years; a circumstance which particularly distinguishes it, as no regiment had ever remained so long on that duty. In December, 1792, his majesty was pleased to confer an additional mark of his regard

upon lord Harrington, by appointing him colonel of the first regiment of life guards, with the gold stick.

"At the promotion of general officers in 1793, his lordship was made a major-general. During the active campaigns on the continent, his lordship applied to his majesty, that he might be sent with his regiment to serve under his royal highness the duke of York; but his appointment of gold stick rendered this wish nugatory. His majesty, however, being desirous of becoming acquainted with certain matters on the continent, and the operations of the army, particularly the British, sent lord Harrington on a private mission to the duke of York, with whom he remained for a short time. His lordship has since been made lieutenant general, and is now second in command on the London staff, his royal highness, field-marshal the duke of Gloucester being first; and has also been made a privy counsellor.

"Whether for the garrison or camp, his lordship stands unrivalled. The present sword of the army was first introduced by lord Harrington, adopted by his royal highness in the Coldstream guards, and since by his majesty's orders in all regiments. In private life, lord and lady Harrington are a most honourable instance of domestic happiness. They are blessed with a numerous family, and are examples of conjugal and parental virtue. His lordship's eldest son is a captain in the Coldstream guards, and a nobleman of very promising parts. Lady Harrington was, in the year 1799, by her majesty, made one of the ladies of her bed-chamber. His lordship affords a remarkable example of friendship, charity, and humanity. He has never failed in his attachment and assistance to his old friends who, by unforeseen events, have required

his relief. Numerous are the instances of his public and private charities; the indigent widow and orphan have often partook of his bounty. In every regiment he has commanded, his attention and humanity to the sick among the troops, their wives and children, have been almost unprecedented." p. 325.

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